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The
CHRISTIAN CENTURY

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Why the Nations Fight
An Editorial

Religious Education vs. the Church
By E. G. Homrighausen

The Farmer Gets Medical Care
By T. Swann Harding

Suppose It Had Been Hitler?
By Allan A. Hunter

Preachers Present Arms
By Ray H. Abrams

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In This Issue

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is general secretary of the International Missionary Council, with offices at 156 Fifth Avenue, New York.

George Carstairs

is the editor of *Life and Work,* the official organ of the Church of Scotland, with editorial offices in Edinburgh. Dr. Carstairs has graciously consented to supply our news letters from Scotland for the duration of the war in place of Mr. Kenneth Maclennan, our regular staff correspondent, who has been called into government service.

The Christian Century

November 29, 1939

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Calendar of Coming Events

Nov. 29. Alabama Methodist Conference, Montgomery.
Dec. 1, 2. Post-Amsterdam Regional Youth Conference, Friends Select School, Philadelphia.
Dec. 1-3. Michigan Young People's Convention, Detroit.
Dec. 2-5. Annual Meeting, Methodist Board of Foreign Missions, Detroit.
Dec. 3. Chicago Sunday Evening Club; Lynn Harold Hough, speaker.
Dec. 3. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Gerald P. Nye, speaker.
Dec. 3. Ford Hall Forum, Boston; Max Lerner, speaker.
Dec. 4, 5. Catholic Conference on Industrial Problems, Dubuque, Ia.
Dec. 8, 9. Southern Area Council, Y.M.C.A., Atlanta, Ga.
Dec. 10. Chicago Sunday Evening Club; Robert E. Speer, speaker.
Dec. 10. Ford Hall Forum, Boston; Louis Fischer, speaker.
Dec. 10. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Louis L. Mann, speaker.
Dec. 16. Second Annual Student Conference, New York University, New York City.
Dec. 17. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; William S. Sadler, speaker.
Dec. 17. Chicago Sunday Evening Club; Henry W. Hobson, speaker.
Dec. 17. Ford Hall Forum, Boston; Hamilton Fish-Norman Thomas debate.
Dec. 24. Christmas Eve Vigils, Central Moravian Church, Bethlehem, Pa.
Dec. 27-Jan. 1. North American Christian Student Conference, University of Toronto.
Dec. 28-Jan. 1. Triennial Conference, Church Workers in Universities, Chicago Theological Seminary, Chicago.
Jan. 7-14. Universal Week of Prayer.
Jan. 9-12. Methodist General Missionary Council, Charlotte, N. C.
Jan. 14. Home Missions Sunday.
Jan. 16, 17. Annual Meeting, State Council of Churches, Albany, N. Y.
Jan. 16-18. Annual Midwinter Convocation, University of Tennessee, Knoxville; Edwin McNeill Poteat, speaker.
Jan. 18-20. White House Conference on Children in a Democracy, Washington, D. C.
Jan. 28, 29. Intermountain Christian Workers' Fellowship, Salt Lake City, Utah.
Jan. 29-31. Minnesota Baptist Pastors' Conference, Minneapolis.
Feb. 11. Race Relations Sunday.
Feb. 16-18. Annual Youth Conference, State Council of Churches, Buffalo, N. Y.
Feb. 19. Installation President McGiffert, Pacific School of Religion, Berkeley, Cal.
Feb. 20. Pastoral Conference and Earl Lectures, Pacific School of Religion, Berkeley, Cal.
Feb. 26, 27. Catholic Conference on Industrial Problems, Buffalo, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

WHEN Winston Churchill called Hitler a "cornered maniac," the term was widely interpreted not so much as a clinical observation as an effort to pump up war fever in the hitherto calm British isles. Nevertheless, there appears to be reason to regard the nazi führer as really cornered. Endless conferences between Hitler and his diplomatic and military advisers, newspaper warnings to Germany's neutral neighbors, dramatic visits from German agents to Moscow, Rome and Ankara—events such as these, when followed by no action, give the impression of a dictator who realizes that he must strike somewhere but cannot discover a promising point at which to strike. In what direction can Hitler launch a blow which will carry any assured promise of German victory? Through the low countries? Allied fortifications now flank the Belgian border all the way to the sea, and the slight advantage Hitler might gain by advancing his air and submarine bases a few miles toward England would hardly compensate for the further outrage to neutral opinion. Through the Balkans? There Italy stands ready to impose her veto, and perhaps Russia as well. By a massed air attack? Experiment has shown how restricted are the gains which can be hoped from air bombing. By a submarine attack? With all their successes, the German U-boats have not yet begun to equal the destructive record of the latter period of the First World War. In other words, the Liddell Hart strategy of the Allies is working. All they have to do is to defend the present strategic position, and the outcome of the war is already decided.

The War

British Peace Council Asks Immediate Conference

THE National Peace Council of Great Britain is circulating an appeal for an immediate declaration of Allied peace terms, asking for endorsement by local English organizations of all kinds—churches, trade unions, co-ops, political and educational groups. The appeal has been sponsored, among others, by Dr. Cyril Bailey of Oxford, Canon Barry, Vera Brittain, Dame Elizabeth Cadbury, Dr. Herbert Grey, Dr. Hertz (the chief rabbi), Professor Hogben, Professor Joad, Rose Macaulay, Lord Noel-Buxton, Lord and Lady Parmoor, Lord Rochester, Dame Sybil Thorndike, H. M. Tomlinson and Dr. Leslie Weatherhead. The appeal calls on each of the Allied governments to "indicate in explicit terms its conception of the structure of a desirable peace and the contributions it is prepared to make towards its realization." In such a declaration the peace council believes there should be commitments to a new international economic program, international control for all colonies, general reduction of armaments, "safeguarding the essential democratic rights of all peoples" including Poles, Czechs, Slovaks and Jews; a federal order for cooperation among the nations; a declaration of readiness to enter an immediate conference to negotiate peace on the basis of these specifications. The peace council also lists "the rapid realization of full self-government for India" as "an essential objective of British policy." Not much about activity of this sort is appearing in the daily press, but that does not detract from its importance.

Industry 'Recovers' But Leaves Millions Unemployed

MISS PERKINS, the secretary of labor, delivered a speech last week celebrating the nation's industrial recovery. The speech was quite as important for what it left out as for anything Miss Perkins said. The three points which she stressed were (1) that industrial production has reached "the peak levels of 1929"; (2) that there was a gain of 1,250,000 jobs in non-agricultural industry during the past year, and (3) that in certain industries more people are at work than were employed in 1929. The industries in which this is true include airplane building, shipbuilding and the machine tool industry. Steel plants, likewise, are rapidly approaching 1929 levels of employment. All this may cheer the heart of a harassed labor secretary, but it inspires certain reflections. In the first place, it is clear that the gains in employment are in the "war baby" industries. The men who are going back on these payrolls are men whose livelihood depends on a continuation of the war. That is hardly a situation to inspire

cheers. And in the second place, what Miss Perkins was really telling the nation is that it is possible to bring production back to the peak levels of the past while somewhere in the neighborhood of 10,000,000 potential wage earners remain unemployed. In other words, this "optimistic" report from the department of labor goes far toward establishing the fact that, barring a radical change in our economic order, this nation must reckon with a condition of permanent mass unemployment. This, coming just at the moment when WPA is to be further cut down and public sentiment has swung sharply against all government lending-spending plans except in the case of armaments, indicates that we are moving toward greater rather than lessened social tension. There is the making of a major crisis in Miss Perkins' statistics.

Shifting Fronts In China

FAR EASTERN affairs may have entered upon a new stage with the announcement that Great Britain and France are to withdraw their troops from north China. The decision not only indicates that Japan has won a complete victory over Great Britain in the dispute which came to a head at Tientsin last spring, but it suggests that the two European powers have made up their minds to accept the "new order" in China for which Japan says she is fighting. Despite the face-saving verbiage used to announce the withdrawal of French and British troops, the action must be interpreted as a sign of willingness to accept the Japanese control already set up over the northern part of that country. In the Orient it is also interpreted to mean that the two powers are getting ready to recognize the puppet government of the fugitive Wang Ching-wei which the Japanese are on the point of proclaiming in central China. For the United States this withdrawal raises grave questions of policy. American troops are left isolated in Peking and Tientsin. What is the purpose of keeping them there after the British and French have left? Are they to take over the protection of British and French interests? The official announcements deny it. But as long as the American forces represent the last surviving vestige of the crumbling system of Western military occupation there is undeniable danger of trouble-breeding "incidents." Exactly what the game is that Britain and France are now playing with Japan, only the participants in the secret negotiations know. But the sudden outbreak of dispatches from Hongkong, the British crown colony, reporting civil war between Chiang Kai-shek's troops and the communists who have been supporting the Chinese government, hints strongly that the European powers are about to change sides in the Far Eastern struggle.

Looking Forward to a New Poland

NOT the least important European development of recent weeks has been the setting up of a new Polish government in exile under the aegis of Great Britain and France. The new government plainly looks toward the establishment after the war of an entirely different kind of Polish government from the one which the Germans scattered so easily. In London on November 16 General Sikorski, the new Polish premier, spoke of a free Poland which should exist "only in a united, consolidated Europe." The speech was given added importance by the presence of five members of the British cabinet. A few days before that the new government had given evidence of its intention to make a clean break with Poland's past by issuing three decrees calculated to free it from the incubus of the former ruling elements. In the first of these decrees Marshal Smigly-Ridz was abruptly "dismissed" from his post as commander. In the second, army command was assumed by General Sikorski. In the third, the former Polish Diet and Senate were dissolved for their failure to provide elections which would have given the Polish people genuinely democratic government. "Why," asks Pertinax, the famous French political correspondent, "was it [the third decree] made public in such a solemn form at a time when national union ought to be the motto obeyed all around? The answer is that the members of the present government have unanimously come to the conclusion that the directorial regime set up following upon the coup d'état of 1926 was to be regarded as the major cause of Poland's tragic misfortune, that the Polish people must not be allowed to entertain any doubt about it, and that an abrupt departure from the past had to be made as soon as possible. It was explained in support of that decision, by an authoritative voice, that the foreign policy carried out by former Foreign Minister Josef Beck since 1934 was wholly unintelligible unless related to that minister's ambition to set up in Poland a totalitarian state on the Hitler pattern. For that reason, it was thought that the door ought to be closed against a repetition of such an attempt."

Lutherans Favor Social Action

REPLYING to a questionnaire sent out by the board of social missions of the United Lutheran Church in America, the ministers of that denomination, while expressing views that differ widely on details, show a strong preponderance of sentiment in favor of what may be called activism, if the term can be used without any connotation of disapproval. The feeling prevails that the characteristic Lutheran attitude hitherto has been one of neutrality with regard to social issues, on the theory that the specific function of the church is limited to the ministry of the word and the sacraments with a view to the salvation and edification of individuals. While it is possible to exaggerate the Lutheran abstention from social action, it cannot be doubted that the tendency has been to preserve a pretty clear line of demarcation between the areas of church and state. The historic policy of European Lutheranism has been to give its blessing and sanction to the state, leaving the secular powers to determine the specific programs that are to be blessed. American Lutheran ministers have indicated, by their answers to the seven questions submitted to them by the board of social missions, that in general they do not consider the "quietism" of European Lutheranism an adequate policy for American Lutheranism. (There might be valid criticism of the

use of the term "quietism" in this connection, but the intention is clear.) Some are at pains to exonerate Luther of the charge of "quietism," but more are willing to admit that the European church has erred in this direction and is now paying the price of its error. Many believe it would be dangerous for the church as an organization to support specific legislation, partly because of differences of opinion within the church and partly because "the root of all social problems lies deeper than legislation can go." The report of the news bureau of the National Lutheran Council lists the following as among the social problems to which, in the general judgment of the ministers, the church should give immediate attention: "War and peace, conscientious objection, race and industrial relations, minority blocs, foreign refugees, unemployment and relief, capital and labor, marriage and divorce, gambling, liquor control, indecent literature, and the menace of demoralizing movies." That does not sound like quietism!

Pious Propaganda Tried on American Ministers

HITLER'S propaganda machine would be overlooking an obvious opening if it did not attempt to use German Lutheran ministers from Poland as mouthpieces through which to tell to American Lutherans the sad story of Poland's cruel treatment of the Germans and the glad gospel of Hitler's redeeming love. There has been forwarded to this office a communication received, under a German postmark, by a Pennsylvania Lutheran minister, who says that only the Lutheran clergy of his vicinity have been thus honored. The communication includes a facsimile of what purports to be a letter written by a German pastor who was hounded out of his native Poland by Polish terrorism after the Poles had been encouraged in their savage practices by the promise of British support. The root of the trouble seems to be that "Jews, Free Masons and stock exchange vampires have resolved that Germany be annihilated, as the Polish government had resolved that all Germans in Poland be annihilated"—and, he fails to state, as Germany had earlier resolved that all Jews be annihilated and all Poles be brought into subjection. The suffering pastor made his way to Berlin. "While in the refugee camp and during the trip here, the National Socialist welfare organization took care of everything. Nobody is allowed to go hungry. Each and everyone is working. Everybody is happy and devoted to the führer, and has complete confidence in the government to whom they owe all these benefits. What a blessing to have such a government!" The war had already begun when the brother wrote in September: "For Germany, there has never been a war more justified than this one, brought about by the Polish aggression. Everyone else who interferes with this war that does not concern him, as England now does, commits a crime and fights for the wrong cause." It seems only fair to give the ministers of other denominations the benefit of this testimony. They also are interested in seeing justice triumph and righteousness prevail. The exiled minister, Göbbels' stooge, concludes: "I hope soon to go back to my old parish preaching the gospel, protected by the strong arm of the German authorities." A few thousand pastors and priests in Germany can tell him about preaching the gospel under that protection. But it will doubtless protect him in the preaching of any gospel he is likely to preach.

Ethics in the Legal Profession

A FEDERAL JUDGE in New York disbarred a lawyer from further practice in federal courts last week. The lawyer's name was Louis S. Levy. Apart from the fact that he was a "veteran" and had been an "attorney for many years," as well as a trustee of various art collections, readers of most newspapers found out little about him. The fact was, however, that Louis S. Levy was *the* Levy of Stanchfield and Levy, and that Stanchfield and Levy has been for years one of the half-dozen (or less) top-ranking legal firms of New York. This disbarment comes on the heels of the penitentiary sentence of Martin T. Manton, former senior judge of the United States circuit court of appeals. The Levy disbarment is a sequel to the Manton conviction. Without going into the intricate details of the shady deal which caused Federal Judge Knox to call Levy "in mind, heart and action venal and corrupt," it can be said that the lawyer, while trying a case in Manton's court, arranged for a quarter-million dollar loan for one of Manton's business associates. The loan, incidentally, has never been repaid, although made seven years ago. We do not know how these recent events in New York have affected the legal profession throughout the country, but we should think they would have been profoundly disquieting. Nothing could be better calculated to add to the distrust in which the public is increasingly holding that profession. Suspicion is abroad that the law is an avenue which ambitious and not too highly principled young men enter as a road to wealth, and that there are coming to be altogether too many short-cuts on that road. Such a suspicion is unfair to hosts of lawyers who pursue their profession with as untarnished ideals and as keen a sense of public duty as any of the great legal figures of the past. But scandals like this Manton-Levy affair, at the very top of the profession, when coupled with the service to social reaction rendered by sessions of bar associations, both state and national, keep public distrust alive. Is it not time that the committees on legal ethics which most bar associations maintain as a form awoke from their slumber and led the profession in some badly needed self-examination?

Why Can Tammany Come Back?

MANY readers must have been startled by the headline above our New York correspondence last week: "Tammany Comes Back in Gotham. Election Hints at La Guardia's Waning Popularity." Further reports indicate that the gains registered by Tammany in the recent election were even larger than at first believed. In addition to control of county offices, the tiger has secured a heavy majority in the city council, and this despite the fact that under proportional representation reform and minority groups were supposed to have their best chance to gain

seats. It is by no means certain that if the election had been a straight fight over the mayoralty between Mayor La Guardia and a Tammany candidate, Tammany would have won. But in an election which placed at stake the centers of power in the city government, the discredited spoils machine won, as the racing fraternity says, "going away." Why? The whole city government under La Guardia has operated on a level of honesty and efficiency reached by few municipalities. Yet Tammany comes back! We repeat, why? Three reasons seem to have counted more than any others. First, the La Guardia administration has represented a fusion of anti-Tammany forces—Republicans, labor and reform bodies. Two elections appear to have been about as long as these elements could stick together, except in form. Second, it is still true that hosts of citizens have no sense of responsibility in an off-year election. More than a million New Yorkers who voted in the last presidential election did not bother this year. Third, the American citizen seems to have a good deal of the spirit of the ancient Athenian who got tired of hearing Aristides called "the just." After a certain amount of good government—in New York's case, six years—he gets restless and begins to sigh for the fleshpots of a Tammany Egypt. Because this is an intangible matter, it is the more dangerous. Churches which feel a responsibility to foster good citizenship among their members might well make this last factor their especial concern.

Why the Nations Fight

A VIVID and honest picture of the soul of British patriotism is given in a letter from a Canadian subscriber to The Christian Century in the issue of November 1. The esteemed minister of an influential church in Montreal, writing in criticism of a contributed article which appeared in these pages, resents an alleged "assumption . . . that we expect war to accomplish something of good. We are not," he continues, "altogether fools up in Canada. We know war never did and never will accomplish anything except unmeasured evil. We expect nothing of this war except disaster. . . . War will not crush Hitlerism; it may spawn new Hitlerisms. . . . We expect nothing from this war except that everything sweet and precious will be crushed out of life for most of us."

The writer of this letter is not a pacifist, in the more strict meaning of the term. He is supporting the war, and writes to justify Canada's participation. He takes occasion gently but solemnly to chide the United States because she is "not by our side." Why, then, did Canada enter a war whose inevitable effect will be to "crush everything sweet and precious" out of life? His answer is profound in its self-understanding. "Unless you sense the reason deep down in your soul, no words of ours can tell you. . . . We could do no other."

This statement, we believe, is the truth, and is more penetrating in its insight than any attempt to rationalize the war in terms of its official "war aims." The nations are fighting because they "can do no other." Their peoples are caught in the trap of mighty, supernational forces—historical, economic and imperialistic—which have robbed them of their freedom to make a rational decision. The decision which they seem to make is not their own, but is made for them. To recognize this as the truth, not only in the case of the British and French, but of the Germans as well, is to make a beginning of an understanding of the war.

But our correspondent goes further. He is not content with an incommunicable explanation of his country's entrance into the war—an explanation which can be sensed only deep down in the souls of those who sense it—but proceeds to give it a moral justification: "To submit to domination by that sinister thing [Hitlerism] would be apostasy to those values which we have been taught to look upon as dearer than life itself." Thus not only are men robbed of their freedom to make rational decisions, but they are provided with certain "values," ready made, which they have been taught to place above "everything which is sweet and precious in life."

What are these "values" which men have been taught to hold supreme, which demand such utter sacrifice of everything good in life, and which promise only the "spawning" of that "sinister thing" against which, under the sanction of these "values," men take up arms? What, in the name of God, can these "values" be? We do not ask the distressed and honest Canadian author of this paradox to answer the question. He rightly says that only those at war can understand why they are at war. They are at war because they "could do no other." The irrationality of what they are doing is concealed under its necessity. But Americans are not at war. Perhaps we can still regard the war with thoughts that are communicable. Now is the time for us to do so, if we can. Certain it is that, if we are drawn into the conflict, we will not be able to think objectively, but will allow the irrationality of our decision to be covered up with irrelevant idealism manufactured for the purpose, as we did in the late war, or, scorning all that, as our Canadian correspondent discerningly does, will enter the conflict because we also "can do no other."

Why, then, do the nations fight? The answer is because they can do no other. War is not a rational option; it is a necessity—in the kind of world in which we live. The world is organized on the war principle. The presupposition of war runs clean through its political structure, its economic structure, its social structure, its cultural structure. It even infects the religious structure of Christendom. Men and nations do not fight because they want to, but because they have to. The compulsion does not arise from high moral duty; it arises from the unescapable pressure of the dominant forces which sustain the world order as man has made it. This structure of the world holds war as clouds hold the lightning. Peace is impossible, it is unthinkable, unless our thoughts and purposes rise above battlefields and victory conferences and pacts of peace and leagues of nations and all such futilities to contemplate the anarchy of nationalism, of imperialism, of economic greed which lies at the center of Western "civilization."

This can be easily demonstrated if we ask the little question, *Why?* as a child might ask it, and putting it first to the common soldier, follow through to the end

wherever its successive answers lead. The soldier may be German or French or British—his answer will be the same. Let us take a British soldier. Why, we ask him, do you fight? Because my country is at war, he will say. My country is threatened by this other country. My country desires peace and wants to be just. Because I love my country, I will kill others and am myself willing to die in her defense. I can do no other. In this simple pattern the war presents itself to the rank and file of soldiers and citizens in both the Allied nations and in Germany.

It might happen, however, that the soldier whom we addressed had information or held conscientious principles which caused him to be critical of his government's action in entering the war. He might not be sure that its cause was righteous, or that pacific means for its adjustment had been exhausted, or he might hold that though he was willing to die for his country it was inherently wrong for him to kill. Why, then, are you fighting we would ask. To which he would reply: The pressure of the community, exercised upon all citizens since the government decided to fight, is too great to be withstood. I can do no other. This reply would be the same in nazi Germany and in democratic England. Once war is launched, forces are set in motion which rob the citizen of his moral freedom, so that he cannot act as he would in a matter most vital to his nature as a man, and which end by gagging and drugging his intelligence until the rational orientation of his life is shifted toward certain imaginary "values" which he has been taught to believe are capable of surviving the loss of everything that is precious in life.

Manifestly, the soldier cannot tell why he is fighting. He can only express either an instinctive loyalty or a helpless conformity to the command of the state. To the state, then, we must go with our question. Why, we ask, are you fighting? The state does not at first reply with its idealistic "war aims." It answers promptly: We are fighting in self-defense; the enemy started it; we can do no other. But when we go to the enemy state with the same question we receive the same answer: We did not start the war; it was forced upon us; we are fighting in defense of our rights, our liberties; we can do no other. Each side has its own case which it presents with a great show of plausibility. The controversy consists largely of recrimination, bluff, distortion and falsehood. It becomes clear that the acts of one side are in so many instances the response to acts of the other side, and vice versa, that we cannot reduce the total interaction to simple acts which can be made to carry the blame for starting the war.

Confused by the controversy over war guilt, we push the question back beyond the point at which war broke out. Why, we ask, was the war started at all? Why were you preparing for this war for years before it occurred? To which the enemy state replies: This was our only way to achieve our freedom from the injustices which were imposed upon us by the Treaty of Versailles.

We listen while the enemy state expatiates on these injustices, on the perfidy of the Allied nations in the World War in repudiating the Fourteen Points upon which Germany had agreed to surrender, on the unconscionable reparations which had been imposed, on the territories and colonies which had been taken away, on the indescribably inhumane hunger blockade which the British navy maintained for six months after the armistice, on the collapse of the German internal economy accompanied by an inflation so preposterous as to pass the comprehension even of economists, on the French invasion of the Ruhr, on the failure of the Allied powers to support the democratic government which had been set up at their behest in place of the Hohenzollern monarchy, on the refusal of these powers to keep their promise to disarm or substantially to reduce their armaments to the level which they had imposed upon Germany, on their grudging and halting treatment of Germany's pacific efforts to secure an alleviation of the terms of the Versailles treaty, and on the unwillingness of the Allied powers officially to repudiate the "sole war guilt" clause which their own historians had long since proved to be a lie. For these reasons and many others we rearmed and prepared to take with our own might what was denied us as a matter of justice. We could do no other.

Returning, then, to Great Britain, we report the case of Germany as it was presented to us by the German state. We ask Great Britain: Why was the Versailles treaty made and the Versailles world set up? Why did you participate in its making and in the maintenance of its most essential terms? To which Britain, in honesty, must answer: We could do no other; France feared a strong Germany, and we could not and cannot tolerate a strong Germany. But why, we persist, cannot you tolerate a strong Germany? Because a strong Germany means an imperial Germany, and an imperial Germany means an effective rival of the British empire. But why should Germany's imperial ambitions occasion such terrific resistance on your part? Is not France also an empire? Yet you are her ally. Why the difference? To which Britain is bound to reply: France offers no threat to British imperial supremacy. It is a second-rate empire and is content to remain such. But Germany will not be a second-rate empire, if it becomes an empire at all. Its needs and its power to satisfy those needs are such that, if it launches again upon an imperial career, it becomes at that moment a menace to the ascendancy of the British empire. The British empire cannot suffer the existence of another first-class empire. Its very life depends upon the maintenance of its unchallengeable supremacy. Its parts and possessions are spread over the whole world, and the connections between them are too tenuous to hold them together if an equal rival appears. Its lifelines are the trade routes of all the earth's waters. These have to be guarded by a vast naval and military establishment with bases scattered in both directions from Gibraltar to Singapore. Thus our empire exists precariously, and can endure only if there is no effective rival to challenge it. A revived and expanding German empire constitutes such an effective challenge. To allow its revival and its unrestrained expansion spells eventual war. It is better to have that war now. We can do no other.

Why can Great Britain do no other? Because England is the center of the empire; England is both the beneficiary and the victim of the historical forces which created the empire. Her forty-four million people live chiefly by it; all its lines of control—political and financial—center in England; her direct investments in India alone are nearly

four billion dollars, with other investments, pendent upon these, easily doubling the amount. The empire offers military, civil service and governing positions in all parts of the world to England's sons—275,000 of whom are in India alone. When, therefore, Great Britain says she can do no other than resist Germany, it is the truth. To allow Germany to have her way would spell chaos and economic desolation in the British isles. To ask England voluntarily to detach herself from her world empire would be to ask her to commit economic suicide. She has no alternative, therefore, but to resist Germany with sword and bomb and battleship, and having defeated her, to devise some organization of Europe which she may hope will keep German imperial ambitions under restraint.

But we have one more step to take before the answer to our question is complete. If this is a war of empires, actual and potential, we have yet to ask the child's question: Why are there empires? Are they to be accepted as finalities, if not as the ordained instruments of divine Providence (as Dr. Mott described the British empire to a Canadian audience recently), or do they lend themselves to explanation in terms of something else? Why, we repeat, are there empires? There is only one answer, and it is a complete answer. Empires are the expression on a world scale of economic greed, and economic greed is an expression of both human need and human sin, and this need and this sin are forced to exist together in an economic system which falsifies human dignity by tying up the satisfaction of elemental human needs with the necessity of injuring, or oppressing, or killing others.

Why do the nations fight? They fight because they can do no other. They can do no other so long as they rest under the illusion that there are values in this nationalistic, imperialistic, economic system which transcend the most precious things in life, and which must be defended at the cost of the slaughter of millions of human lives.

This is the ultimate frame of reference in which war is to be explained. It is ultimate because when we reach this explanation we are at the point where man can do something about it. At every point short of the economic explanation man is helpless. He can do no other. Here he is in the realm of his own responsibility. For man makes his own economic order. He can make an order that produces empires, which in turn impose Versailles treaties that spawn Hitlerisms, which in turn launch aggressions that provoke resistance, which—both aggression and resistance—lay upon the soul of the citizen the illusion that in going forth to slay his brother, the enemy, he is serving humanity and God. Or, man can make an economic order in which empires would have no meaning and the causal sequence arising from their existence and ending inevitably in human slaughter would be effectively broken.

Though the United States is an integral part of the system which breeds war, it is her fortune that her interests are not caught in the specific chain of causality which has issued in this war. For her it would be a lie to asseverate that she could do no other. She can refuse to be drawn into it. If her leaders, whom the American people have entrusted with the nation's fate, take her in, under any pretext whatever, their names should go down in history covered with execration.

'Incredibly Beautiful'

EDITOR THE CHRISTIAN CENTURY:

SIR: I have reason to believe that the word "incredibly" has arrived. Youth not long ago was wont to use the word "absolutely" when in search of emphasis. Afterwards it found the word "definitely" more adequate. But the other day a young friend more than once and as a matter of course described a mountain, "white so as no fuller on earth can white it," as "incredibly beautiful." There is something baffling in these current phrases; just as we older folks discover them, they vanish from use. But nonetheless I think the word "incredible" indicative of much, as Carlyle used to say.

If my young friend had said the mountain was absolutely beautiful, as he would have said a few years ago, he would have used a word which has or ought to have a value of its own. It belongs to the metaphysical order. It contrasts the beauty that is there with all that is relative and changing and imperfect. He links it to its fount and source. What beauty it has for him is absolute.

For my own part I have never had much use for the words "absolute" and "infinite," except as philosophical terms. I am chilled to the marrow when preachers commend the Absolute to me. But I imagine when we used to say a thing was absolutely beautiful we were talking in the language of philosophy. We were recalling echoes of the Platonists and the Neo-platonists!

But when we came to "definitely" we recorded a sharp change. We were now in revolt against all things metaphysical. We demanded an exodus from the land of mists; we needed something more in keeping with an age of science. If the mountain was beautiful, it could be shown how it was beautiful. Its character could be described not in cloudy outlines, but sharply and conclusively. You were not left in any doubt as to what in this world that beauty was related. If the observer were a poet he would not make his images and his language clear and precise.

But when we come to the latest word, it would appear that we have changed once more. The thing is "incredible." We are back again in the age of wonder. Some time ago, before the modern age began, a critic spoke of the "renascence of wonder." Is this a sign that we may once more have this rebirth in which we shall have to fall back upon such words? They are a confession of the limits of our imagination. We do not soar into the Infinite and the Absolute; we no longer think to define precisely the "outward shows of sea and sky." We lay our hand on our lips and say as Job said:

> Who is he that hideth counsel without knowledge?
> Therefore have I uttered that I understood not,
> Things too wonderful for me which I knew not.

Job found this world "incredibly" wonderful. And as you will remind me, there is much of this incredible *motif* in the New Testament. It set St. Paul coining new words to get as near to the wonder as he could, but he knew that he never arrived. He had to speak of something impossible, unfathomable, past all human powers of expression and incredibly beautiful.

Ever yours musing,

QUINTUS QUIZ.

Religious Education vs. the Church

By E. G. Homrighausen

THERE is a real cleavage between the church and religious education. More people go to Sunday school and other educational meetings than go to church to worship, to hear the preacher preach, or to partake of the sacraments. Sunday school is a sort of lay church, administered and financed apart from the church. Even ministers in local churches often admit by their indifference to religious education that the movement is independent, and allow it to administer its affairs without much clerical guidance. Some clergymen are interested in the movement, but they are few, and those who do show interest and enter into religious educational work feel they are stepping down from their high office, or they are made to feel that way by the attitude of their ordained colleagues.

Religious educational work is considered by many ministers as rivaling that of the church. Some would regard it as antagonistic, and if it were possible, would do away with it. Some churchmen suspect religious education. This feeling is largely due to the fact that religious education, ever since the origin of Sunday schools, has been a rival church lacking the necessary theological and ecclesiastical substance. Of late religious education has become more scientific, and under the influence of leadership from the field of secular education has overemphasized methods at the expense of content. Further, its interest in mere character education has modified definite ideas of God and man that are inherent in true Christian education.

Today's Religious Educator

On the other hand, religious educators have been suspicious of the church. The old-time Sunday school leader made the school an evangelistic affair. He liked the informality of the school, its democracy and its unofficial lay character. The teacher in the old schools was largely an evangelistic lay preacher. True to popular piety, he abhorred anything that smacked of ritual and cold dogmatic theology. He emphasized warm personal experience. He aimed at conversion. So long as the churches aimed at the same thing, school and church got along fairly well together.

We have a new brand of religious educator to deal with today. He has an aversion for evangelism, because it smacks of revivalism and the tendency to think of being a Christian solely in terms of the once-for-all conversion experience. Further, he despises interest in theological content, for he feels that in the days when that emphasis was strongest ethical conduct was no more in evidence than it is today. He is more interested in growing a religiously ethical personality than in developing an emotional person or a theological encyclopedist. He does not like the clerical dominance that is associated with the old churchly and theological idea of Christianity.

One must admit that this cleavage is still in evidence, in spite of the fact that a united Christian front has been developing between the Federal Council (church body) and the International Council of Religious Education (Sunday school movement), between worship and education in local churches, and between the preacher and the educator. How has all this come about? And what is the remedy?

Record of the Past

It was not always so. The early church included the teacher in the list of ministries. Careful attention was paid to the proper education of initiates into the faith, and further education in the implications of the Christian faith was carried on by competent leaders—even bishops. Basil, Gregory, Chrysostom, Cyril and Augustine wrote classic treatises on catechetics. Medieval education was church education, centering in religion. Luther was the founder of the German common schools. Calvin inspired secondary and ministerial education. Knox had a great deal to do with common schools in Scotland.

In the colonial period in the United States, the churches took religious education seriously as part of their task. The New England church early provided for community education centering in religion. Parochial schools were built in the middle colonies. Pauper schools were provided for all in the south. All these were done away with or transmuted by the coming of the public school system. Separation of church and state robbed the churches of schools and systematic religious education. There was no idea that the United States would champion a godless educational system. The Christian religion was regarded as the basis of the American school system. But the public schools grew increasingly secular. To save the situation many churches eagerly looked to the rising Sunday school movement as a solution to the problem of religious education for their youth.

A Layman's Movement

But the Sunday school movement did not originate in the church. It was a charity affair, headed by laymen, and not integrally related to the church. John Wesley thought the movement had great possibilities for the church. In time all denominations, even the Roman Catholic and Christian Scientist, accepted the Sunday school as their religious educational agency. In the official churches, such as the Lutheran and the Protestant Episcopal, it was made a real part of the church and its curriculum adjusted to the church year. The Christian Scientists and the Catholics have also adapted the school to church ends. But in the other denominations generally, and as a movement, the Sunday school's history has been one parallel with rather than integral to the official church. Today it has developed into the International Council of Religious Education, an independent organization with a mentality all its own, with definite ideas as to what constitutes the nature of Christianity. True, denominational representatives sit on the controlling board and committees, but they too have a

religious educational rather than a church slant on religious educational problems.

It will do no good to try to determine who is the greater sinner in this controversy. But churchmen and religious educators are to blame for dividing the Christian forces. They will both need to repent. And they will need mutually to respect each other if they are to reach a rapprochement.

A Changed Mind for the Ministry

Ministers need to see that teaching is a part of the minister's task. They need to interest themselves in every activity present in the church, for all such activities are church activities. They need to study the nature, history, classics, methods and organization of religious education in the church. Church educational forms are every bit as important as homiletical forms, forms of belief or of church government. Nothing done inside the church is insignificant, since it is serving the most important purpose of all—the gospel of God.

If religious education is "outside" the church, may it not be because ministers have not entered it with the same zest wherewith they enter theological discussions and preaching? If the Sunday school is "all wrong," may it not be that the school has had to turn elsewhere than to the church for the leadership it needed and wanted? Surely the earnest layman is not to blame if his Sunday school has not had a proper conception of the church or of the theological nature of Christianity.

On the other hand, religious educators need to grow up. The Christian movement is much larger than religious education. Further, contrary to radicals in the educational movement, there is a real place for evangelism and theology in education. And Christianity must have forms. Without creeds, tradition, theology, worship and official organization it is impossible to preserve or even have a Christian faith. Religious educators know so little about the historic nature of Christianity. For this reason they often cast reflection upon things which further study would reveal to them are important. We all admit that conversion and theology are not enough. The Christian life must also grow after conversion. And theology as such will not save us. Yet conversion and theology have a part in Christian life both personal and churchly.

Christianity Has Content

Religious educators must see that the Christian religion has definite facts and proposals of its own. These must be taught, whatever we may say about the inadequacy of the indoctrination or instructional theory of education. One does not become a Christian by merely developing a "religious attitude." He must be confronted and acquainted with definite facts, and attached to a definite movement and use definite forms which Christian tradition has developed and approved.

Religious educators need also to see that their movement cannot become enslaved to secular educational theories without sooner or later losing the indigenous nature of Christian education. Questionable educational assumptions and theories are gradually taking Christian education "for a ride." It is losing its unique anchorage. It is not surprising that ministers are suspicious of religious education as a deadly poison that is falsifying the faith, selling the distinctive realities of the faith out to mere "character education" which aims only to make a moral and decent person with some aesthetic appreciations and idealistic thoughts. Such education ignores the main proposal of Christianity, namely, to restore fellowship with a personal God through responsive faith in God's living revelation of himself, which works itself out in a steady growth in that commitment and in realistic and eternally meaningful life in this concrete world of man and nature. Too much religious education, even now, is concerned about ethics and not about reality. Religious educators need a more ecumenic concept of Christianity, to include not merely things associated with education, but things associated with the church.

This dualism between church and religious education will never be solved until churchmen and religious educators develop a richer concept of Christianity, of the church. Dr. Georgia Harkness made the significant remark at Oxford that if we are to become ecumenical we must think of the church not merely in terms of men, but also in terms of women and youth. We might add that ecumenicity also involves thinking of the church not merely in terms of education or preaching, but in terms of both.

Will religious education get into the church? Will the church get into religious education?

VERSE

Petition

SEND peace in our time, Lord,
To heal these wounds reopened by false pride,
To grant the confidence our fears denied.

Cleanse now the poisons of deceit and hate.
Restore perverted judgment, lest too late
We see the duty past intention's reach,
We feel the truth for which we have no speech.

By all contrition penitence can show,
By all resolve our purposes can know,
Send peace in our time, Lord.

ELINOR LENNEN.

Forest Wisdom

LISTEN! The feet of flowers,
The small bright hands of grass,
Are moving where we pass!

Listen! The tall trees talk
To the wind, or to birds that throb
On trembling twigs that vibrate with laughter
Or a sound like a violin's sob.

Only we fill these woods with discord,
Our rough feet shaking this Paradise!
And what we say has little meaning
Only the forest's words are wise!

PAULINE HAVARD.

Preachers Present Arms

I. Europe Starts a War and America Prepares. In Two Parts—Part Two.

By Ray H. Abrams

THE YEAR 1916 was characterized by mass meetings, debates on preparedness, and the crystallization of public opinion.

Theodore Roosevelt, an outstanding figure during this period, already proficient in castigating pacifists and hyphen-Americans, now converted an increasing number of the disciples of the Prince of Peace to his point of view. Roosevelt's effect upon the churchmen varied, but among certain elements it seems to have been profound. They admired and envied his crusading spirit, his roaring pronunciamentos, and were captured by his evident sincerity. The ex-President's descriptive adjectives of pacifists added color to his speeches and soon enriched the vocabularies of the preparedness clergy, who also turned to labeling the more timid ones "cravens, cowards, poltroons, and eunuchs." And now in the early days of 1916, the sage of Sagamore Hill charged: "The professional pacifists are at best an unlovely set of men, and, taken as a whole, are probably the most undesirable citizens that this country contains."

At a meeting of the Methodist Social Union in New York city in April 1916, the retiring president, W. R. Comfort, was cheered when in an address he lauded Roosevelt, the main speaker of the evening. Roosevelt, in turn, was vociferously applauded for his attack on Wilson and the hyphenates.

VI

Meanwhile the Allied propaganda increased in power. In Cleveland, Ohio, in February, William H. Hubbell, pastor of the Second Presbyterian Church, in the campaign conducted by the *Cleveland Leader,* was urging Bible students to give dimes for a battleship. Other ministers also supported the project. Upon the appointment of Newton D. Baker to the position of secretary of war, Charles L. Goodell, of St. Paul's Methodist Church, New York, opposed Baker because he was a "peace-at-any-price pacifist."

A Baptist clergyman, Leonard G. Broughton of Tennessee, wrote a book, *Is Preparedness for War Unchristian?* For the first six months after August 1914 he had been pastor of Christian Church, Westminster Bridge, London, and hence could speak from "personal knowledge":

> I believe [he said] that preparedness as at present interpreted in this country is distinctly Christian, and in keeping with the highest principles of American statesmanship. And that a man, however sincere he may be, who sets himself against it, is not the friend of his country. I am in a position to know from first-hand observation, that if England and France had been prepared, Europe would now be at peace. It was because they were so thoroughly unprepared that the present war was precipitated.

While Roosevelt was influencing his fellow patriots on an emotional level, Charles W. Eliot, president-emeritus of Harvard, prominent Unitarian layman, and "perhaps the most highly respected of American educators," wrote a series of letters to the *New York Times* in the early days of the war, condemning Germany and expounding the concept that the Allies were thoroughly righteous in their fight for liberty and democracy. He soon proposed a naval alliance with the saviors of civilization for the sake of defense and world peace. "Have the American people," he asked, " no duty toward the support of public liberty, justice and humanity in the world outside of their own borders?" William Howard Taft, another prominent Unitarian layman, was also exceedingly influential. In February he gave the principal address at the annual meeting of Rockefeller's Bible Class, in New York, and spoke in favor of a large army and navy. Charles M. Schwab of the Bethlehem Steel Corporation was on hand and jovially endorsed these proposals, though he reminded the members of the Bible Class that this was not because of any personal interest in armament.

VII

The Church Peace Union petitions and pamphlets, appealing to the clergy to help defeat certain "organized and determined efforts to stampede the nation," caused no little annoyance to some of them. On March 27 there appeared in the *New York Times* a lengthy epistle signed by 83 ministers of varying degrees of prominence, in which it was declared without equivocation that they were all opposed to the appeal of the Church Peace Union and were for preparedness. It was affirmed that the program might better be left to the government and that ministers fulfill their duties "by earnest prayer and spiritual counsel, and our duty as patriots by abstaining from profitless addresses to the government." A partial list of the signers (most of whom were Episcopalians) reveals a representation from all denominations: George William Douglas, W. T. Manning, Milo H. Gates, C. L. Slattery, Ernest M. Stires, W. N. Guthrie, Herbert Shipman, George R. Van de Water, Percy S. Grant, G. Ashton Oldham, C. K. Gilbert, W. L. Bevan, Alexander G. Cummins, Walter Laidlaw, S. Parkes Cadman, Avery A. Shaw, William Carter, Charles L. Goodell, Worth M. Tippy, David G. Wylie, Nehemiah Boynton, Cornelius Woelfkin.

An event six weeks later, on May 13, received their unqualified approval, for on that day occurred a preparedness parade for which New York had been getting ready for many weeks. It was reported that 125,863 loyal patriots were in line in a parade that continued for twelve hours. The clergy of the great city showed their colors. "Clergy a Notable Division," the press reported. The division contained 130 divines. The officers representing the various denominations were: Herbert Shipman, David James Burrell, James N. Connelly, Charles

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A. Eaton, William H. Morgan, Lewis T. Reed, Joseph Silverman and W. Merle-Smith.

The next day being Sunday, most of the ministers appear to have commented on the events of the day preceding. According to the press, Dr. Merle-Smith exclaimed: "I am glad that the ministry of the Presbyterian Church is not pacifist. . . . Of the Presbyterian clergy invited to march only six sent word that it would be against their scruples to do so. The great body of the Presbyterian Church is arrayed on the side of preparedness in fighting unrighteousness, injustice and all forms of evil and vice." Frank Hall of the Church of the Divine Paternity (Universalist), who had signed many peace petitions, thought Jesus would have approved of the parade "but would have been saddened by the necessity of it." Rabbi Wise regretted the demonstration: "Are we to enter the armament gamble, in which every nation loses and hell alone is victorious?"

But after such an exhibition of militaristic enthusiasm Dr. Manning was still not satisfied. In a long letter to the *Times,* May 29, he wrote: "Our moral sense as a nation is dulled. Morally we have lost our way. Our present lack of national spirit is due also in part to a vast amount of well meant but mistaken and misleading and really unchristian teaching about peace." A few months later he was preaching on the glories of military training. "I advocate it because of its moral and spiritual values. It will give us needed discipline. . . . It will tend to make our young men better Americans, better citizens, and better Christians."

In the midst of the President's efforts to bring about peace in Europe there was released to the press a significant document on January 1, 1917, by George Wharton Pepper. It was a virtual protest to the Christians of America against "any attempt to promote a premature peace in Europe." The press release contained the signatures of notable Christians from all over the United States. Peace propaganda was deplored. There must be a permanent peace in Europe but " . . . to clamor for the ending of the present war without insuring the vindication of truth, justice and honor is not to seek peace, but to sow disaster." Referring to the unsettled issues of Belgium, the Lusitania, Serbia, et cetera (but not to the British violation of American rights on the high seas), the document further stated:

> The just God who withheld not his Son from the cross, would not look with favor upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for conquest and ease above the holy claims of righteousness and justice, and freedom, and mercy and truth. . . . The memory of all the saints and martyrs cries out against such backsliding of mankind. Sad is our lot if we have forgotten how to die for a holy cause.

This rather unusual manifesto to the people of the United States received the able backing of several religious journals, including the *Churchman,* whose editor, while asserting that "the follower of Jesus is essentially a pacifist," nevertheless believed the activities of the Church Peace Union were lacking in "discerning statesmanship." It was "inevitable," therefore, that "some such pronouncement should be provoked." Some of the sixty-five endorsers of the Pepper manifesto were: Bishops Cleland K. Nelson and Joseph F. Berry, Lyman Abbott, George Wharton Pepper, John Grier Hibben, Charles L. Bonaparte, Bishop Philip M. Rhinelander, Winston Churchill, Henry C. King, Bishop Thomas F. Gaylor, Gifford Pinchot, Bishop William Lawrence, William T. Ellis, William A. Sunday, Henry Bond, Richard C. Cabot, Harry Emerson Fosdick, James M. Speers, Alexander MacColl, William J. Schiefflin, Bishop Charles P. Anderson, Eben E. Olcott, Charles R. Brown, William R. Moody, Newell Dwight Hillis, George R. Rutledge, William C. Bitting, George A. Gordon, A. Z. Conrad, Cornelius E. H. Patten, George W. Coleman, W. T. Manning, Walter Laidlaw, S. Parkes Cadman, Charles H. Brent, John Timothy Stone.

The failure of the President to bring about peace through negotiation did not end his attempts to terminate the war. On January 22 he made one of the most famous speeches of his life to the Senate of the United States on "Peace Without Victory." Either because it was misunderstood or the people did not believe in this type of solution, the speech was followed by evidences of disapproval in which many of the prominent clergy joined. The even-tempered English clergyman, John Henry Jowett, who had been keeping his sentiments in the background, wrote a letter in which he disagreed with Wilson: "A settlement which left the victory of the Allied cause uncertain would have no permanency."

The pacifists took new courage. Dr. Lynch praised the President and told of church groups that applauded him for his message. "We are glad," said he, that "our name appears with those latter groups rather than with those who call for a fight to the finish." Jenkin Lloyd Jones, editor of *Unity,* wired Wilson: "You have dared where press, pulpit, legislators and cabinets have halted. God's blessing be with you."

VIII

On February 3, 1917, diplomatic relations were severed between the United States and Germany. Then the stock market immediately took a sharp turn upward, the bankers and brokers, according to some authorities, being for the war. The break with Germany, due among other things to the resumption of submarine warfare on the part of the Teutons, seems to have met with the approval of practically all of the clergy, even of those who had been most peaceful. Pleas for universal military training were heard far and near.

The pacifists were now getting ready for their last stand. On the night of February 3 William Jennings Bryan, speaking to a crowd of five thousand or more in New York city, was cheered when he avowed that the United States would not "get down and wallow in the mire of human blood." Out of this meeting the Emergency Peace Federation, sponsored by several peace organizations, took tangible form. In the next three months it raised over $76,000 for its work. Its Keep-Us-Out-of-the-War Committee put on large meetings in New York city, some in connection with the Socialist-Labor party. Emergency Peace Federations sprang up in various cities from coast to coast. The clearing house for all peace societies at 70 Fifth Avenue, New York city, was

sending out telegrams every night advising one hundred peace societies what to do the next day. A group of peace workers in New York, under the chairmanship of Frederick Lynch, passed resolutions stating that the conference stood "unalterably against war . . . not only as a general principle, but in this present crisis as well."

On April 2, the national capital became again the scene of mass meetings both for and against a declaration of war against Germany. The Emergency Peace Federation with three thousand pacifists in attendance from practically every state in the union passed resolutions of loyalty but asked for a referendum before a declaration of war was made. The newspapers, in general, ridiculed the reluctance to wage war and attempted to discredit totally the benighted peace workers by publishing observations of reporters to the effect that most of the pacifists had queer looks and strong German accents. Two special trains of anti-pacifists had come down from New York, with a special delegation of ministers, all calculated to combat and prevail over the evil influence of the peacemakers.

George A. Gordon of the Old South Church, Boston, achieved quite a reputation for his sermon, "Was Jesus a Pacifist?" In this he pointed out the absurdity of conferring such a label upon the Master. Henry Winn Pinkham, minister of the Unitarian Church of Melrose, Massachusetts, asked Dr. Gordon, "Did Jesus kill anybody in order to redeem the world?" Pinkham continued:

> Somehow, it does not seem easy to conceive the Savior as the . . . inspirer, helper and friend of the soldier as he rushes to stick his bayonet into the guts of a brother man. . . . Somehow the Christian heart shudders—mine does at any rate, if not Dr. Gordon's—at the thought of Jesus clad in khaki, with a bomb in his hand, or turning the crank of a machine gun to spatter wounds and death among his fellow men.

Resolutions read at Tremont Temple, Boston, read:

> . . . we repudiate indignantly the utterances and criticisms of certain so-called pacifists, . . . who, whether consciously or unconsciously, acting in behalf of kaiserism, are seeking by an insidious propaganda to divide American sentiment.

William Harman Van Allen, rector of the Parish of the Advent, Boston, after reading the resolutions, said that he had never done anything "more befitting a Christian on the Lord's Day."

While the anti-war groups were concentrating their efforts to keep their country out of the European conflict, others, equally determined, were intent upon stirring up the war spirit of patriotism to push America in. The New York federation of churches issued an appeal on war, Sunday, March 11. The churches which responded approved of war by a vote of 158 to 52, and agreed

> that the President will be justified in recommending to Congress the most extreme measures, . . . and that it is our duty and that of all loyal citizens to tender immediately to the government all the service of which we severally and collectively are able.

A statement sent out by Bishop Lawrence and widely endorsed made a "demand" that the President be ready for any emergency and "to lead the people to defend at all costs the integrity of the nation."

On the day before the declaration of war, Cardinal Gibbons, who had changed his viewpoint considerably since 1915, now prayed for the success of our arms as well as peace and advised:

> Above all else we must be loyal to our country. . . . There should be no hesitancy on the part of able-bodied men in answering the call that has gone forth to man the ships that protect our shores. I hope Catholic young men will step up and take their places in the front ranks. They should obey whatever our Congress decides is for the good of the country.

S. Parkes Cadman, who had long been branding the acts of the Kaiser as those of "a devil incarnate," was asked at one of his meetings at the Bedford Y.M.C.A. what should be done when Ambassador James W. Gerard returned from Germany. "Prepare! Prepare! Prepare!" he shouted. Now when war was declared he was endorsing one of the doctrines of Mohammed by saying, according to the *New York Times,* "If a man dies in battle giving God glory and in the service of his country, he dies well."

In this national experience there were various reactions on the part of both groups and leading personalities, varying from the utmost alarm and call to arms to a flight from the reality of the war itself. Yet it can be said that the various forces at work in those years had prepared the minds of the American people, even though they were somewhat reluctant, to what seemed to be the inevitable.

The cumulative effect of all the stimuli could no longer be resisted. The power of propaganda, the economic interests linked up with the security leagues and the defense societies which led in the fight for an increased armament, the influence of the geographical location on the preparedness movement, the effect of the sinking of the Lusitania and other vessels, the atrocity stories, the Zimmermann note and the renewal of Germany's submarine warfare, the tremendous influence of leaders with national prestige like Roosevelt, Taft, Eliot, Root—all of these and other pressures could not be withstood forever. In addition to the effect of all this on the churches and their leaders, institutionalized religion made its contribution both for war and for peace and thus added to the sum total of the stimuli to which the citizens of the United States were subjected and obliged to react from August 1914 to April 1917.

Next week: "The Holy War."

'America the Beautiful'

(A proposed fifth stanza)

O STILL more beautiful, if e'er
Thy vision shall transcend
The seas, and mankind everywhere
In friendship comprehend!
America! America!
May God thy love increase,
Till wars are past and Earth at last
May follow Christ, in peace.

ERNEST HATCH WILKINS.

The Farmer Gets Medical Care

By T. Swann Harding

WHEN reminded of the fact that great numbers of people in the United States cannot afford and do not get the medical care they need, officials of the American Medical Association have a stereotyped reply. It may be found in editorials in the association's journal. It recurred in the efforts the association's officials made to defeat the Wagner health bill at the Senate hearings. Fortunately these efforts were unavailing, as the committee reported favorably.

This stereotyped reply to criticism runs about as follows: We have developed incomparably the best system of medical treatment in the world. It is extremely easy for everyone, whether in funds or not, to get such medical treatment as he needs, for none is denied this. There is no need for additional diagnostic clinics or hospitals. Any form of health insurance, group practice or "government interference" would regiment the doctors, deny patients competent treatment, deny them free choice of physicians, end medical research, lead to dictatorship and cost enormously.

Getting at the Facts

That these things are simply not true quickly becomes evident to any who read *Medicine at the Crossroads* by Surgeon Bernheim of Johns Hopkins. That research is already in a bad way in medical fields is painfully apparent in the annual report of the Rockefeller Foundation, a review for 1938, by Raymond E. Fosdick, which shows great neglect here. That more rigid governmental regulation is urgently necessary to end hospital and surgeons' rackets that mulct patients and often injure their health or take their lives, is proved by editorial discussions in the *New England Journal of Medicine* in 1939.

But let us be specific. Let us turn to one sector of American life, the agricultural sector, and see what is happening there. Here is Farmers' Bulletin No. 1792 from the United States department of agriculture. It was issued in November 1937 and is in constant demand. It is on "Hospitals for Rural Communities," by Blanche Halbert, an economic analyst. It tells us why more rural hospitals are needed, how they should be built and operated, and starts off, "Thousands of farm families live too far from hospitals for safety."

Modern medical science has advanced rapidly. It has also made it increasingly necessary for progressive, competent physicians to have hospitals conveniently located as medical workshops. The hospital is essential today for the treatment of ailments once treated in the homes, and for sound scientific reasons. This, the *Journal of the American Medical Association* has admitted in an editorial. Moreover farmers pay from one-seventh to one-fifth of their annual income for medical care. Yet in a number of states where from 75 to 80 per cent of the people live in the country, there is only 1 doctor per 1,000 to 1,500 persons as compared with 1 to 500 or 700 in more urbanized counties. This is largely because doctors tend to settle in communities which provide the hospitals they have been taught to have as indispensable adjuncts to their work. But in 1934 only about 1,700 of our 3,07? counties had any general hospital whatever.

A Matter of Bad Organization

Again we read: "Almost every county has some families who cannot afford hospital care. Families with small or even moderately small incomes are rarely ever ready for unexpected expenses as large as the usual hospital bill. Medical care is costly, and is even more costly in the country where doctors must travel long distances." City people should know that charges of 50 cents to $1 per mile of travel are usual in the country, doctors' calls average about $7.50 each and often—for unavoidable reasons of distance—attain $15. The doctor is not a profiteer. Medicine is simply ill organized.

Now let us look at this matter of farm income a little further, following Administrator W. W. Alexander of the Farm Security Administration in a statement to the Temporary Economic Committee, May 24, 1939. He said that approximately 3,000,000 farm families had low incomes and 2,000,000 more were on relief. These families used obsolete equipment, a technical inefficiency imposed by poverty. In 1930 about 90 per cent of all farm products taken to market came from the richer, efficient 50 per cent of the farmers who could afford technological aid. That meant that the other half of the farmers got 10 per cent of the agricultural gross income. Much this same ratio still holds.

Meanwhile tractors and mechanical cultivators continually displaced sharecroppers, tenant farmers and agricultural workers. Today our entire requirement of food products could easily be provided by 1,600,000 less agricultural workers than in 1929. Hence we have had communities where a fifth of the farm population was on relief and it took $200 a head a year to sustain them thus. As to the rest, over a million and a half farm families had average gross incomes of $500 a year, or less, meaning that half of these tried to live on about $1 per person per week.

Work of the FSA

That was why the Farm Security Administration came into existence. What does it do? It makes standard rehabilitation loans to farm families who have practically no collateral; these are essentially character loans. It also makes emergency rehabilitation loans, and community service loans, the latter to enable groups of farmers to provide for themselves equipment they could not provide as individuals. It makes tenant purchase loans; it aids in farm debt adjustment, tenure improvement, homestead projects, the provision of camps for migratory farm families and, at times, it makes outright grants.

On January 1, 1939, it had loaned nearly $250,000,000 and, though most of these loans would not be due for

three or four years, about $75,000,000 had already been repaid. In fact in March 1939 those farmers who got the loans had paid up to the extent of 135 per cent, being that much ahead in their installments. It has already become obvious that these loans, made to unfortunate risks who, through no fault of their own, had nothing to offer in security, will very largely be repaid in full. How was that accomplished?

Farm people like city dwellers suffer from ill health. You will find a Dr. W. W. Hall of New York writing on the poor health of farmers' families in the *Yearbook of Agriculture* for 1862, the first one issued after the department came into existence in Lincoln's administration. You will also find Dr. Alexander giving facts about a study of 100 southeastern farm families in June 1939. These 575 persons had 1,373 ailments, most of them the result of poverty and malnutrition, or of inability to procure adequate medical service when and as needed.

Medical Care for Two Dollars a Month

Much "shiftlessness" of farmers turned out to be disease. So group medical plans were instituted and they are now working for 128,000 farm people. Whereas the American Medical Association had done nothing the government took hold and did a great deal. Moreover, it did this with the full approval, indeed the enthusiastic support, of the doctors concerned, who found themselves for the first time being paid for their services to people who had hitherto either not paid or not had medical care.

The Farm Security Administration also makes medical aid loans. Because farmers are prevented from paying their loans by reason of illness in their families or of themselves, a special additional sum is added to the loans to enable them to contract for medical care on an annual basis at a small monthly rate. Local medical associations help organize these group health programs to provide low income farm families with medical care at $2 or $3 a month.

No rigid plan is enforced on the various communities. The plan is adjusted to fit the needs of the particular community. The doctors aid in making the plan, supervise medical standards, go over the bills for treatment and take such action as is deemed wise. Usually the money collected monthly goes into a pool. Such doctors as wish to join the plan do so. Patients have free choice among the doctors joining up and often 90 per cent of the doctors in a locality do join. If the fund in the pool is insufficient to pay all doctors that month for services rendered at the fees they themselves have set they make a voluntary percentage reduction. If there are excess funds this goes over for surplus. In some communities certain funds are set aside also to pay hospital costs and hospitals near by contract to provide service for members on a basis that is satisfactory to both parties. The guarantee of medical care not only secures the loan; it acts as economic security for the doctor—and his unaccustomed economic security acts on him.

State medical journals have often commented favorably on these plans. They lack red tape. The potential patient has free choice of doctor. The doctor is paid for work he formerly did gratis or did not do at all. The physicians themselves supervise all therapeutic standards and monetary arrangements. Soon these plans will be extended to 700,000 farm families. Who said group medical practice was a failure or that intelligent government intervention caused neglect, incompetence, extravagance and dissatisfaction?

Everybody Gains

The Coffee County Health Association in Alabama reported recently that three-quarters of all doctors' bills due under one of these plans had been paid, while hospital and surgical bills had been paid in full. For the doctors that was velvet, as they usually get nothing whatever from these people and, in fact, at best count upon collecting only about 60 per cent of their billings. In this county they got $10,000 in one year that they would not have gotten before, the average dues having been $27.15 per family per year, the average family medical bill $23.63 and hospital bill $8.31.

At Tygart Valley Homesteads in West Virginia the doctors also approve. Here over 120 families paid $2.25 per month for complete hospital and medical care in an association run by them. Of this $1 went to the doctors who also got a small amount from the government, $1 went for hospitalization in two modern hospitals near by, and the 25 cents was used for administration, overhead and drugs. There was a well equipped clinic. In the *Consumers' Guide* for June 1939 (issued by the Agricultural Adjustment Administration) will be found patient testimonials of benefit.

Government Also Benefits

The government also is a beneficiary. Having good health the farmers repay its loans. The net cost of the farm-family rehabilitation programs has been about $75 per family. At the end of the last crop year 232,947 typical families on this program had increased their net worth over and above all debts, including that to the government, by $61,817,903. That is over $265 per family gained whereas it took $200 per individual to keep these people on relief. Is that profit for government interference? At the same time these people had tripled their production of food for home consumption. Whose profit is that?

Here is a field wherein the American Medical Association failed miserably. In spite of its arrogant insistence that it had given us the best medical system in the world the conditions among farmers were as indicated above. Indeed, as reading the testimony of the medical politicians the association sent to Washington to fight the Wagner health bill will prove, the association officially denied that there was any problem. Hence it did nothing to solve it. The government found the problem, attacked it intelligently, and is solving it in such manner that both doctors and patients are pleased with the solution. It does not claim it has the answer to all problems in medical care but it is doing useful and valuable experimentation in this field, and the doctors profit by it as much as anyone. Group medicine is on the march. So is health insurance. Let them get into quick-step now.

Suppose It Had Been Adolf Hitler?

By Allan A. Hunter

IF YOU READ this story in certain secular magazines—only you couldn't, because as Aldous Huxley suggests, the grace of God is now taboo as sex used to be—you would discount or dismiss it as romance somewhat overdone. It happened nonetheless.

The name of the man through whom it happened we will call "Pete." That is not his name but "Pete" would be terribly embarrassed by publicity. When he sang Bach in the Episcopal church in western Canada, rapt listeners momentarily forgot that on weekdays and Sunday afternoons the boy soloist was anything but angelic. His constant interrogations wore out the patience of his foster parents. Among the books he greedily tackled was John Woolman's *Journal*. He was referred to by playmates as "a carnivorous reader."

So He Joined Up

When the First World War broke out Pete noticed the effect of brass buttons upon girls. The slogans were also convincing. So the seventeen-year-old lied about his age and joined up. But his conscience was restless and the irrepressible questions kept popping up. "I can understand," he said to three old regulars in the training camp in England, "why a man becomes a doctor; he saves life. I can see why one becomes a teacher; he can wake a few minds up. But I just can't get it into my head how anybody would choose the army as an occupation. It's to protect, we're told, our mothers and so on. Actually it's only to kill."

"He's bats," said the professional soldiers. Tactfully Pete changed the subject.

One night in France Pete was carrying to the front line corrugated sheet iron. Fagged out he stopped to catch his breath. Shells were churning the ground. "It's only murder, murder, murder. I'd just as soon," he was saying to himself, "have one of those H.E.'s drop right here and solve my problem." He expected to hear an officer complain, "Get a move on!" but instead he saw a figure approaching, white and shining yet strangely natural. It was Jesus. He came close, shook his head, smiled, then without a word strode into the darkness and bursting shells. A subjective "appearance" projected by a fatigued and tortured imagination? An experience of something objective? Pete didn't care. All he knew was that his course was now clear. He was through with killing. "What's happened to you anyway?" trench comrades were soon asking. The rats and the shelling were extra bad. It was raining. There was very little food. But Pete seemed not to mind.

Court-Martialed

After thinking it over Pete went to his colonel. He could not kill any more. What, the colonel wanted to know, was he here for? There'd have to be a court-martial. There was. Pete was sentenced to be shot.

While awaiting execution, it came to him that he might obey his vision and also survive. The guard took him to the colonel. "Sir," he said, "I'm willing to carry my gun, cartridges and bombs. But I won't use them." The colonel double-checked on the rules and regulations. The military mind, it seemed, had never thought to add the command that weapons be *used*. "Wonderful," exclaimed the colonel rubbing his hands elatedly. "Boy, you don't have to be shot after all." Like everyone else—with one exception—he couldn't help liking the broad shouldered, gentle voiced Irish lad whose humor and friendliness were irresistible.

The exception was the sergeant. He was an old army man who simply could not endure the sight of anyone with red blood in his veins not wanting to plunge a bayonet into a Hun. Best get this nuisance from the Canadian west out of the way and no time wasted. Within two weeks the sergeant sent Pete out on three deadly patrols. Maddeningly he came back each time with his weapons unused. Not even a cartridge in the chamber!

The Sergeant Is Obeyed

The sergeant demanded a showdown. "You blankety blank blank of a blank," he shouted, "take a cartridge out of your blanked bandolier and put it into that blanked rifle and shoot!" It was a temptation to make the sergeant ridiculous. Several fellow soldiers were watching. They hated the sergeant, so much so that later he was found with a bullet in his back. It would give Pete much kudos to make the sergeant a laughing-stock. All he had to do was to say "Yes sir," in an unctuous voice, then point his rifle vertically and pull the trigger. But this sergeant was a human being with something mysterious in him. He would respect him even as he was determined to respect the Germans. Pete meekly loaded his gun, aimed horizontally and fired, being careful however not to hit anybody on the other side of the line.

Once in an attack, out of the 120 who went over the top two officers, one petty officer and three men returned. Pete was one of the three men. He had 16 bullet holes in his uniform and only a flesh wound. The bore of his rifle was unsoiled.

"Young man," said the colonel when service stripes were being distributed on parade, "we've looked up your crime sheet. You haven't got drunk or disobeyed an officer. There's nothing against you. But," and the eyes twinkled, "we want you to know that we know that you have gotten away with more than anybody in the whole Canadian army." That colonel, by the way, was catching something of Pete's idea. After the war was over he had only a short time to live. But returning to Calgary he went up and down the community begging Canadians to change the Versailles treaty. "We've got the Germans down. But they're our brothers. Why kick them? Let's help them get on their feet."

One day following a barrage in a mopping up party, Pete found himself alone in a German trench. He threw his rifle over his shoulder and walked behind the sandbags.

Suddenly, turning a corner, he encountered a German with bayonet ready. Instantly Pete opened out his hands level with his waist and said *"Kamerad."* He was careful not to hold his hands up as high as his shoulders. That would be surrender.

"Liebe alles männen" ("I love all men"), said Pete smiling. The pronunciation almost made the German smile.

The German put his hand up to his helmet as if to scratch his head in amazement. *"Deutsch?"* he cried as if it were incredible that a Canadian in this particular trench could love a German.

"Ja!" answered Pete, continuing to smile. Then to show that he meant it he took his rifle, balanced it above his head on his left hand, fingered a cartridge with his right as if to say, "You see I could shoot you if I wanted to but I don't believe in killing." The German was not going to be fooled. He kept his bayonet point awkwardly close to Pete's stomach. At any second he might lunge with it. But in the end he didn't.

At last, still alert as a cat, he was willing to sit down on the firing step and negotiate. He knew no English. Pete's German vocabulary was as marvelous as his actions.

"Nicht war," he wanted the German to understand that he was against war but he couldn't think of the German word for it: "in *français, la guerre."* The German spat in contempt. Anything French apparently nauseated him. But as Pete went on gesticulating, he sensed a little the philosophy back of the grotesque phrases and accent. It took.

"Ja!" he jumped up brandishing his rifle in the air and laughing. *"Freund!* Friend!" For several minutes they chatted. Finally Pete went his way and the German his.

Suppose that German Pete encountered had been Adolf Hitler. Would Europe be exactly as it is today?

BOOKS

The Swastika Against the Cross

NATIONAL SOCIALISM AND THE ROMAN CATHOLIC CHURCH. *By Nathaniel Micklem. Oxford University Press, $3.00.*

IN THIS VOLUME, prepared at the request and issued under the auspices of the Royal Institute of International Affairs, the principal of Mansfield College, Oxford, gives more than the title promises. Indeed, he could not explore and reveal the inner as well as the outer conflicts between National Socialism and Roman Catholicism without indicating how inevitable and irreconcilable is the antithesis between the new religion of German stateism and every form of Christianity other than the most docile Erastianism.

Dr. Micklem's central thesis may be said to be that the religious struggle in Germany, as it involves both Catholics and Protestants, is not the result of the cruelty or tyranny of men but the inescapable consequence of a clash of fundamental ideas. "It is not to be thought," he says, "that that which the Christians call their 'persecution' is due to special intransigency on occasion or to violent Neronic outbreaks of savagery; it follows logically from the first principles which are to National Socialism as a religion."

The formal principle of nazism is the right and duty of the state to exercise absolute control over every aspect of the life and thought of its citizens. That is totalitarianism. Its material content is a body of doctrine and practice which is irreconcilable with Christianity. That is essentially paganism. National Socialism demands, for example, a change in the idea of right, as to both its origin and its content, and the acceptance of the principle that "only that which the National Socialist party recognizes as right is right." No church can live on friendly terms with the state unless it concedes that point; and no church can concede it without signing its own death warrant. Christianity itself is totalitarian—though in such a different sense and with such different methods that perhaps the term ought not to be used. "The Christian church," says Dr. Micklem, "can no more abrogate its claim and duty to 'bring all things into subjection to Christ' than the National Socialist party can tolerate such a claim. The impasse is complete."

Such gestures of adjustment as the nazi state has made toward the churches have been made on the theory that the fields of politics and religion are clearly separate. "We National Socialists do not mix in church affairs, and we will not have the church mixing in ours." Roman Catholic writers, especially in the United States, have often made similar affirmations of the sharp distinction between the spiritual and secular areas when they were interested in showing how impossible it is for conflict to arise between an autocratic church and a democratic state "unless one invades the field of the other," but the distinction always breaks down in practice, as it ought. In nazi Germany it broke down doubly: first, by the exclusion of the church from areas of conduct in which it justly claimed the right to exercise an influence, as in education and the training of the young; second, by the state's expectation that the church, though denied its freedom in the fields of ethics and social life, would use its influence to back up whatever policies the state might adopt in those areas.

This theory of politics and religion occupying separate fields was implicit in the terms of the concordat which, having been negotiated by Cardinal Pacelli (now Pius XII), was signed July 20, 1933. It is easy to be wise after the event, but it is difficult to see how Pacelli's reputation as a diplomat can survive a careful study of the circumstances attending this piece of diplomacy and its immediate failure. Dr. Micklem believes, perhaps correctly, that both parties acted in good faith but that the document was badly drawn. Certainly there is no reason to doubt the nuncio's good faith in thinking that he had safeguarded the property and rights of the church, or Hitler's when he said that by the concordat "sufficient guarantee has been given that citizens of the Roman Catholic persuasion will henceforward without qualification put themselves at the service of the National Socialist state."

But consider this single fact about the concordat. Article XVII provides that the property and other rights of Roman Catholic institutions, foundations and organizations are "guaranteed according to the common laws of the realm." But four months before the signing of the concordat the Empowering Act of March 23, 1933, had been adopted which legalized any and every act of the administrative

officers of the state. By this Act, an administrative decree or process superseded and annulled any law with which it might conflict. Suppose, then, that the church, relying on the guarantee of the concordat, should appeal to the courts for the protection of some legal right that had been invaded by an arbitrary administrative process. The answer would be that the law under which that right was claimed no longer existed; the administrative process had itself become the law! If there was ever a joker in a treaty, that was one.

After preliminary chapters on Hitler and his policy, Rosenberg and his myth, the relation of the party to the state, the control of the press, "Positive Christianity," and the concordat, the author turns to a detailed year-by-year account of the struggle between the state and the Roman Catholic Church from 1933 to the end of 1938. He tells this story with complete objectivity and with thorough documentation. It includes such subjects as the treatment of youth organizations and schools, racialism, the immorality trials, the currency trials, the frank paganism of Ludendorf, Rosenberg and von Schirach and the implicit paganism of the government, the pope's smashing encyclical of March 14, 1937, and the religious aspects of the seizure of Austria and Czechoslovakia. Poland lay still ahead when the writing was completed. For those who would understand what Hitlerism means to religion and to what a great extent the cause of Roman Catholicism and the cause of Protestantism are one in the face of that menace, this book is as nearly indispensable as any one book can be.

W. E. Garrison.

Books in Brief

Bryce's "American Commonwealth": Fiftieth Anniversary. *Edited by Robert C. Brooks. The Macmillan Company, $2.50.*

This might have been an important book, but it isn't. Fifty years intervened between de Tocqueville and the appearance of the first edition of Bryce's historic study, and fifty years between then and the present. The time is ripe for another searching study of the working of the American political system. But the historians and social scientists who contributed this group of papers have attempted nothing of the sort. With the exception of a woman who teaches political science at Swarthmore, Frances L. Reinhold, they do not even do a very good job at listing the superficial changes in American government which have developed since Bryce wrote. The result is nothing more than a fairly weighty collection of book reviews, written fifty years after date of publication. To heighten this impression, reviews written by Woodrow Wilson and Lord Acton in 1889 are included. Significantly, in the outline of Lord Bryce's career in the appendix no mention is made of his report on German atrocities in Belgium. His admirers evidently would like to forget that.

Newspaper Crusaders. *By Silas Bent. Whittlesey House, $3.00.*

Apparently Mr. Bent could never make up his mind whether he was out to praise the American daily press or muckrake it. The result is a curiously unconvincing book. Its heroes are Pulitzer, Scripps and Hearst, and their heroism is all safely in the past. Such present-day crusades as are mentioned, in a hodge-podge manner that suggests the mixed-up filing system of a small town paper's morgue, are distinctly on the minor side. There are some egregious errors, as when the World War exploits of the self-confessed faker, John R. Rathom of the *Providence Journal,* are praised and it is said, "He died in 1923, full of honors." (But perhaps Mr. Bent is writing with his tongue in his cheek; this possibility constantly suggests itself.) The book is a beautiful piece of typography, but for bad proofreading—and in a volume dealing with journalism!—it would be hard to equal this on page 166: "Fremont Olbor's victory over Abe Ruef was of a different caliber, and a newspaper exploit of distinction. Ruef was cardticing all the tricks of Tweed's infamous trape; he extorted money indiscriminately" etc.

The New Green Mountain Songster, Traditional Folksongs of Vermont. *Collected, transcribed and edited by Helen H. Flanders, Elizabeth F. Ballard, George Brown and Phillips Barry. Yale University Press, $3.50.*

The old original *Green Mountain Songster,* edited by "An Old Revolutionary Soldier," was published in 1823. It is said to have been the first collection of folksong published in America. This new book does not lean heavily on the old one. It is based on the Archive for Vermont Folksong in which, under the direction of Mrs. Flanders, have been collected many hundreds of songs that had been orally transmitted for a long time. Many of those here given show clearly their English, Scotch or Irish origin. Others are obviously native. Most of them are essentially ballads. One, at least, suggests an origin as far back as the medieval French *fabliaux,* from which Boccaccio drew some of his material, but this one seems like an alien among the homespun lyrics of virtuous Vermont. These folksongs have a very definite historical value. One thing they prove is that, while it may be true, as the "Old Revolutionary Soldier" said in his preface, "most people are fond of singing," early Americans were easily pleased in the matter of music—and of verse also.

Keep America Out of War, A Program. *By Norman Thomas and Bertram D. Wolfe. Frederick A. Stokes Company, $1.50.*

The authors argue: that this is not our war but the war of rival European imperialisms; that the effects of our going in would be disastrous; and that we do not need to go in, but will find it difficult to keep out if we try only to "stay half out." The program recommended as best adapted to keeping us out contains such items as these: curb the power of the executive; have a referendum before a declaration of war; allow youths over eighteen to vote on war; restore and extend arms embargo; rigidly enforce cash-and-carry provisions; impose heavy tax on war profits; reduce army and navy budgets. There is merit in every one of these proposals, but some of them come too late to have a chance. If the real object is to keep America out of war, would it not be better to think of methods which do not require a reversal of the administration's favorite policies?

The Complete Desk Book. *By C. O. S. Mawson and John Robson. Thomas Y. Crowell Company, $2.50.*

The jacket says that this is an "encyclopedic manual for the man or woman who works with words." That describes it precisely. It contains information on all the mechanics of writing over which editors grow gray and which authors and typists blithely ignore—matters such as spelling, capitalization, compounding, use of italics and quotation marks—together with a brief compendium of grammar, a list of source books, instructions on preparing an index, and so forth. There are a number of excellent manuals of this general nature on the market, but this one is to be especially recommended for its clarity and completeness. Some imperfections have crept in; for instance, Dutch nouns are not capitalized, and the definitions of "idiom" and "diph-

thong" are entirely erroneous. The brief section on "The American Language" is in many respects grossly unscientific. And it is amusing to note that the authors object to spelling "glamor" without the u on the ground that the word is of Scotch origin: in so objecting they imitate the grammarians whom they deride. But the value of their manual far outweighs such minor defects.

Books Received

The Connecticut River and Other Poems. By Reuel Denney. Yale University Press, $2.00. A worthy newcomer in the Yale Press' "Series of Younger Poets." This is vigorous masculine poetry, intellectually vigorous as well as suggestive of physical strength and visceral stamina. The title poem pictures a changed New England and a vanished race of stalwarts. But the case is not hopeless and the strain is not exhausted, even though

"The manias for collection and dissipation
Point out an identical way for men to die."

Sing, Children, Sing: Songs for Children. By Edith Lovell Thomas. Abingdon, $1.00. An attractive collection of songs for children, suitable for use in school or home. The selection has been carefully made with regard to musical values and moral training.

Peace Under Earth. By Paul Beaujon. Dodd, Mead & Co., $1.00. A unique Christmas story, first privately printed two years ago (before England began to move underground to escape air raids), prophetically reporting a Christmas Eve conversation in 1946 when life had become chiefly subterranean, and retelling the Christmas story in terms adapted to the understanding of children to whom such an existence had come to seem normal. The author's real name is Beatrice Warde. She is an American woman who lives in London.

The Ark and the Alphabet, An Animal Collection. By Nathalia Crane and Leonard Feeney. Macmillan, $1.35. Some of the poems in this "alphabet of animals" were culled from the previously published verse of the two authors; the rest were written *ad hoc.* Most of them fall between being simple enough to please children (which is the ostensible purpose) and being clever enough to interest adults. Nathalia Crane, now in her mid-twenties, will be remembered as the infant phenomenon of fifteen years ago—and she really was. Her best in this book is reprinted from her *Lava Lane* (1925).

Lighted Candles. By Alfred D. K. Shurtleff. Thomas Todd Co., 14 Beacon St., Boston, $1.50. The brief inspirational messages here collected were written for the blind and first printed in braille. The author, many years a pastor, continued his ministry in spite of failing sight by becoming superintendent of the national Shut-in Society's department for the blind. His word in *Lighted Candles* is one of courage, faith, unselfish service and good cheer.

Gilbert's Manual for Choir-Loft and Pulpit. Compiled by Harry Gilbert. Scribners, $2.75. An experience of nineteen years as organist and choirmaster in the Fifth Avenue Presbyterian Church, New York, has given Mr. Gilbert a wide knowledge of the resources of sacred music and a sense of the requirements of specific occasions. His book is essentially a catalogue of choir music and solos so classified that selections can easily be found for the theme, the text or the day. Besides being helpful to choir directors, it will do much to advance the musical intelligence of ministers.

A History of the Expansion of Christianity. Vol. III, Three Centuries of Advance, 1500-1800. By Kenneth Scott Latourette. Harpers, $3.50. (To be reviewed.)

Studies in Jewish Preaching: Middle Ages. By Israel Bettan. Hebrew Union College Press, Cincinnati. A handsome and substantial volume (404 pages) in which the scholarly professor of homiletics and Midrash in Hebrew Union College presents a comprehensive view of Jewish preaching from the thirteenth century to the eighteenth—for "the Jew was late in emerging from the Middle Ages"—and detailed studies of the lives and work of rabbis famed for their preaching in these centuries. The Gentile reader, to whom every one of these names will probably be unfamiliar, may well be grateful for an introduction to Anatoli, who was a member of Emperor Frederick II's staff of scholars, the Spanish Rabbi Arama, who lived just long enough to be exiled in 1492, the sixteenth century Italian Moscato, a man of the Renaissance, and all the others.

Live for Tomorrow. By Ralph W. Sockman. Macmillan, $1.50. Dr. Sockman preaches to a city congregation, lectures frequently and acceptably to ministers' conferences, and speaks regularly to a large radio audience. This book exhibits the varied resources of clear thinking, crisp statement and spiritual earnestness which are demanded by those diversified ministries.

Religious Liberty and Democracy. By Roger Williams Straus. Willett, Clark & Co., $1.00. Mr. Straus' Jewish father gave him the name of the great Baptist champion of civil and religious liberty, and he has lived up to it by himself becoming a champion of that spirit of neighborly cooperation among unlike groups that is more than mere tolerance. The writings and addresses collected in this volume have, for the most part, grown out of his activity in connection with the National Conference of Christians and Jews in which he has had a large place since its organization.

State Trade Walls. By F. Eugene Melder. Public Affairs Committee, 10 cents. A "Public Affairs Pamphlet" packed with data on the methods employed to circumvent the constitutional prohibition of state tariff barriers, the bad effects of interference with trade between states, and suggestions as to remedies.

Jewish Theological Seminary of America, Semi-centennial Volume. Edited by Cyrus Adler. Jewish Theological Seminary, New York. This great institution completed its first half-century three years ago. The anniversary volume, edited by Dr. Cyrus Adler, surveys the history of the seminary, restates its purposes and ideals, and pays fitting tribute to the men who laid the foundations for its important work in both teaching and research. Of those now living, none has rendered longer or more conspicuous service than Dr. Adler, president of the seminary.

The History of the Woman's Peace Party. By Marie Louise Degen. Johns Hopkins Press, Baltimore, $2.50. This volume of the "Johns Hopkins Studies in Historical and Political Science" gives a thorough and scholarly account of the organization which, beginning in 1915 as the Woman's Peace Party (though not a party in the political sense), later became the Women's International League for Peace and Freedom. An interesting chapter deals with Mr. Ford and his "peace ship." To the author's mind, this project was not as foolish as it appeared. She makes it clear that the motive of that enterprise was not the romantic expectation of a miracle but a rational conviction that the best prospect of peace lay in a conference of neutrals, including representatives of cultural rather than political interests. There is a certain timeliness in the appearance of this study of an effort to stop a war and make a just peace twenty years ago.

Five Decades and a Forward View. By John R. Mott. Harpers, $2.00. In these lectures delivered at the Union Theological Seminary of Virginia, Dr. Mott devotes one address to each of the five decades in which he has seen active Christian service, and two to a forward look from Madras and the new demands for leadership. The historical survey includes such items as the Student Volunteer Movement, the Laymen's Missionary Movement, the new spirit of union in missions (Edinburgh 1910), the Interchurch World Movement, and "depression, recession and re-creation" in the thirties.

Forty Stories for the Church, School and Home. By Margaret W. Eggleston. Harpers, $1.50. Children will listen to these stories. Many of them are true stories. All are definitely purposeful. For children from about eight to twelve.

Psychology and the Cosmic Order. By Louis F. Anderson. Theistic Society, 270 Seaman Ave., New York.

The Social Mind, Foundations of Social Philosophy. By John Elof Boodin. Macmillan, $3.50. (To be reviewed.)

The Changing West. By William Allen White. Macmillan, $1.50. Mr. White says the thesis of this book is "that the West became what it was because of a vast increment of wealth from the rising price of the virgin land." But his real thesis goes much beyond that and looks to the future as well as the past. It is that church and school nourished the human qualities that made civilization possible; that commercial credit and democratic government alike rest on faith in man; and that the future of democracy is bound up with "the wisdom of kindness—let's call it

love of man. . . . It is an ancient faith. . . . Jesus expounded this faith and died for it. It is the hope of the world." This is more than "an economic theory about our golden age."

This Way to Heaven. By Paul Hanly Furfey. Preservation Press, $2.00. A guide to the religious life for Roman Catholic laymen. The first two chapters and parts of some others could be read with edification by Protestants. Much space is devoted to the specialized Roman techniques of piety—how to behave at mass, how to genuflect most acceptably, the use of liturgical literature, and the sacrament of penance. The teaching about marriage follows a citation of the dictum of the Council of Trent that it is "better and more blessed to remain in virginity or celibacy than to be married," and a recommendation of vows of celibacy for the pious laity—especially since "a dispensation is not difficult."

How Criminals Are Caught. By Arnold Miles. Macmillan, 60 cents. Considering the popular appeal of detective fiction, there ought to be wide interest in knowing how the police problem looks from the side of the police. Mr. Miles is not a policeman, but he is a recognized expert in certain fields of police procedure such as communication, records and crime prevention. In this little book he tells, with many illustrative cases, how the police go about catching a criminal and how the public can help in both the punishment and the prevention of crime.

A Jew Looks at America. By Louis M. Levitsky. Dial Press, $2.00. (To be reviewed.)

CORRESPONDENCE

Ministers in Suburbia

EDITOR THE CHRISTIAN CENTURY:

SIR: As a codicil to Dr. Heimsath's article, "Asleep in a Suburban Zion," consider also the effect upon a minister who "stays with the stuff" for five, ten years or more in such a situation. Either he becomes bitter and pessimistic, and concludes that the whole Christian program has lost its Christ, and its "punch," or he grows more and more fat and indolent, "at ease in Zion" as his plans for progress and his worry over inattendance are met on his board (believe it or not) by the retort, "What do you care; you get your money, don't you?" His only possible gain, as a Christian, is as an exegete, for he certainly learns what the Revelator meant when he quoted "the Amen" as saying, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

The picture of "Suburbia" is woefully true, but if it represents the real temper of the Church Universal, may God help her!

Immanuel Congregational Church, IRA D. FALES.
St. Louis, Mo.

Unequal Responsibility

EDITOR THE CHRISTIAN CENTURY:

SIR: In your recent editorial, "The War Mind in the Church," you quote Dr. Ernest Thomas as stating that the pacifist manifesto signed by some Canadian ministers gave chief offense by saying: "We find that no nation is black or white but all share in responsibility for creating the situation which makes war inevitable." This statement you later change into "chief offense, it is stated, has been given by the pacifists' refusal to admit that all right is on one side in the war and all wrong on the other," which is something very different and is a quite unfair and unjustifiable rephrasing.

The offense lies in that the statement in the manifesto fails to take account of the *unequal* share in responsibility. I suppose we all share in the responsibility for the social conditions out of which gangsters come but that does not mean that we are not justified in resisting and punishing gangsters even though they have a case to make against society. So far as I know nobody in the United Church of Canada believes that the British record is all white and the German record all black but for an indication of the unequal responsibility for the present conflict we are quite content to have Mr. Chamberlain's record compared with Adolf Hitler's.

Dominion-Douglas Church, A. LLOYD SMITH.
Westmount, Montreal, Que.

Back to the Fourteen Points

EDITOR THE CHRISTIAN CENTURY:

SIR: The world needs a new concept. It should be one for the achievement of peace. It should be a simple concept, lest the rancors and hatreds engendered since 1914 should surge anew. War has been continuous since the summer of 1914. The apex of dawning hope for peace was reached November 11, 1918. The armistice, at that time, was called on a sound because a magnanimous concept of a new order, but it later was shattered.

Let the status quo of November 11, 1918, be restored. Let the nations meet together, erasing from the minds of their statesmen the intervening years, but let those attend who became what they are today because of what has happened since, and start afresh with the Fourteen Points before them as the agenda for their conference.

The announced objects of the British, German and French spokesmen are vindicated in the Fourteen Points, in the terms of the armistice of 1918. None but has bitterly complained of their non-observance or restated their aims in new words. The American viewpoint of self-determination and peaceful collaboration among the peoples would likewise receive strong impulse. Freedom of religion would be restored.

There seems to be no valid objection possible to these courses from any quarter.

Upper Montclair, N. J. ALBERT E. MULLER.

What Is 'Conditioning'?

EDITOR THE CHRISTIAN CENTURY:

SIR: Ross Snyder of Winnetka fears that John Knox's idea of how to teach religion to a child would be a species of "conditioning." Does Mr. Snyder imagine that failing to indoctrinate is not a form of conditioning? What ails our current theology, philosophy and ethics is that we have finally seen grow to maturity a generation "conditioned" by implication, if not by explication, into the belief that theology and philosophy are utterly subjective, while ethics is something entirely relative. Dr. Knox dislikes seeing his children conditioned into indifferentism in regard to the Bible by its neglect in the church school.

First Unitarian Church, JOHN CLARENCE PETRIE.
Houston, Texas.

Free Speech in Canada

EDITOR THE CHRISTIAN CENTURY:

SIR: Your news reports of the attitude of the churches and of pacifists in the present situation are unduly pessimistic. The war measures act, which gives absolute power to the present government to take whatever measures it deems wise against whomsoever it deems wise, has it is true prevented the completely free expression of opinion that takes place in Britain. But the act at the moment of writing has been applied only against communists and the occasional foolish individual who has opened his mouth not wisely, but well.

Besides the "Seventy-Five" whom you have spoken of in your columns (and the number who have since joined them) there is a considerable body of opinion in the country freely expressing its

disapproval of the course taken by its government. There are several pacifist and "democratic right" groups which continue to meet, to plan and to protest acts of the government which are patently undemocratic and seem to press beyond the necessities which war brings. Moves are on foot to seek a conscience clause and the provision for alternative forms of service for conscientious objectors. The C.C.F., the Canadian Fabian Socialist party, continues to voice vigorous criticism of war methods and of the policy which led up to and embroiled the nation in the war. Pacifists as individuals have not melted away, nor has the isolationist sentiment strong in certain sections of the land. The fact that a majority in the country favor the war and that a large percentage are at the moment lethargic and indifferent toward it doubtless presents a united war front to the observer. The appearance of unanimity will increase if war actually begins on a large scale. But opposition will remain, although a muzzled press in all probability will fail to record it; and many in the country will not hear much of it until it is decided to prosecute.

As for the church, it is true that in large measure it has fallen in line. Nevertheless a good minority, and a vocal one, dissents. In western Canada there are many who know well the consequences to the moral authority of the church of acquiescence. And those pulpits which protest that war is not the business of the church are not by any means confined to the pacifists. It is significant that much of the critical and pacifist sentiment comes from the younger clergy and theological students.

St. Stephens College, Edmonton, Alberta. ROBERT B. TILLMAN.

What War Service Can a Pacifist Render?

EDITOR THE CHRISTIAN CENTURY:

SIR: The pacifist ministers of Canada assert that they will do anything to help Great Britain to win the war except to fight. Their recent statement says "that they will implement all shades of loyalty in some form of service equally as taxing, difficult and dangerous as military service, provided it does not contribute to war effort." Would these ministers make munitions if they were called upon to do so? Would they serve on a military transport? Would they nurse wounded soldiers so that they could return to the field of battle? In other words, what can a conscientious objector do when his country is at war and at the same time remain patriotic that does not contribute directly to war effort?

The only consistent thing for a pacifist to do is to have nothing to do with war in any shape or form. Many contradictory statements are made at such times as these by pacifists—such statements as those of the Canadian ministers—which are simply an excuse to avoid military service. The ministers do not make these statements as excuses, for they are perfectly sincere, but if they would think the matter through they would see that there is no service which can be rendered that is "equally as taxing, difficult and dangerous as military service."

I have far greater admiration for the pacifist who goes to Leavenworth for his convictions than I have for those who stay out of prison and aver that they are willing to do anything to help the combatant soldiers win the war, but they will not go themselves.

Denver, Colo. WILLIAM E. SWEET.

Is This War Different?

EDITOR THE CHRISTIAN CENTURY:

SIR: Reinhold Niebuhr, in your issue of November 15, proclaims the phrase, "Struggle for justice and liberty," "gagging," because "[such phrases] were used in the last war when they were less true than now. Many things were said in the last war which have lost their force now, because they were said untruly then, and now they are true." Isn't that just another way of saying what has been said of every war at the time, "This war is different"? What real assurance have we that *this* war *is* different? Must we always oppose past wars and accept present wars? Isn't that our perennial tragedy? But we didn't expect it from Niebuhr!

Brownsdale, Minn. WINSLOW N. WILSON.

A Letter to Mrs. Ludlow

EDITOR THE CHRISTIAN CENTURY:

SIR: Wilma Ludlow's article, "Inasmuch as We Did It Not," in The Christian Century of November 1, forms an important piece in a new pattern which is taking shape in the life of the church, forecast in the call of the Oxford Conference to the development of Christian "cells." May I ask the courtesy of space in your correspondence columns for the following open letter to her? I hope it may further clarify the pattern.

Dear Wilma Ludlow: I wonder how many besides myself heartily responded to your article? Deeply and identically I have felt as you have, even to the regard for the Friends, the *Catholic Worker* and "the little poor man of Assisi." That you should publicly raise our mutual question stirs me. This is no chance matter, I feel sure. I have a strange confidence that what has come to a few of us as an answer is your answer, too; that it is an answer our Christian generation desperately awaits.

It amounts to this: a call to a coherent *communitarian* movement for our age. And those who are back of it are Friends, F.O.R. members, Catholic Workers and admirers of Francis!

A group to which I belong has been working for several years on basic principles to guide us as we try to establish three fellowship projects, one in America, one in India, and one in China. And what do we discover? That other groups, spontaneously arising around the globe, have arrived at almost identical principles. And from the same concerns as yours. It is therefore with high expectations that I pass them on to you and to all for whom you speak, hoping they may help you find the active Christian fellowship you long for.

We believe that the most important of all human tasks is to witness to God's limitless love in the cross of Christ; that in the bearing of this witness the time has again come when the church and society gravely need the contribution of small, consecrated groups intimately associated in worship, work, play and service.

We believe that in such groups the many may truly become one, a new spiritual organism may come into being, God may create among the members an experience and a purpose they could not find nor fulfill alone; that this will happen when they banish self-concern and open their spirits utterly to one another before him, persevering until the way is clear.

We believe that any groups following this way should have a spiritual discipline.

We believe they should emphasize lay witness and work.

We believe voluntary simple living is essential to them.

We believe they must share material possessions as God's stewards.

We believe that no lines of denomination, class, race or nation should be divisive; that the crossing of these lines yields rich spiritual discovery. Even the classification of Catholic, Protestant and Orthodox need not divide them.

We believe they must work intensively, deeply influencing a few rather than superficially touching many.

We believe that they must have a sense of community responsibility which considers no area of life outside its scope; which is not content with amelioration alone; which seeks only for the change, conservation, innovation or growth which is spiritually guided; which is based, finally, upon respect for personality.

In conclusion, we hope, pray and determine that these groups shall cease to exist when their special contribution has been made.

We are very eager to know what are your reactions, or the reactions of anyone else, to these "upper-room-fellowship" principles. If you care enough, please write to us.

Christian Mission Fellowship, Pinehurst, Mass. WILLIAM CLARK.

War Hampering Missionary Work

German Societies Unable to Send Help to Workers Overseas—French Missionaries Under Arms

(Special Correspondence)

NEW YORK, Nov. 20.—An earlier report indicated that severe restrictions on missionary work as a consequence of the war in Europe were expected. Some facts may now be reported. The British government in official statements and by action has adopted a policy with the purpose of encouraging the maintenance of missionary work in as nearly normal a way as possible. British missionaries, both those returning to their fields and also those newly appointed, including even doctors, have received passports and assistance in obtaining transportation. In the treatment of German missionaries in British colonies there has been considerate discrimination and individual cases have been considered on their merits. Missionaries who would pledge themselves to refrain from political activities have been permitted to remain at their stations on parole so that they may continue their usual work. In India, however, all the men in German missions have been placed in internment camps. This is also true in the case of some individuals in the colonies. Where this has been done efforts are being made through the cooperation of neighboring missions to give assistance to the churches bereft of the services of their own missionaries. In India, the National Christian Council has devoted much time and effort to this task and with the cooperation of the Federation of Lutheran Churches has been successful in making arrangements that are measurably satisfactory.

French Missionaries Called to Colors

The churches in France face greater difficulties than churches in any other country because of the large proportion of ministers included in the national mobilization. Fifty of the 100 male missionaries of the Paris Missionary Society, and two out of its three secretaries, have been called to service in the army. Moreover, the best supporters of this society lived in Alsace and these have been scattered everywhere in France because of the general evacuation of that part of the country. This will make great difficulty in raising funds for the maintenance of the society's work, and help from other countries is urgently needed.

The position of German missions is naturally most critical. With the outbreak of the war the sending of missionary funds out of Germany became impossible. The head of the deservedly well known Batak Mission in Sumatra wrote at the end of September that no funds had been received since July. A plan had been made to send home a third of the missionary staff, but the outbreak of the war made this impossible so that all of them are compelled to stay in Sumatra, but they are without funds even to buy food for themselves. There are 112 missionaries there and a church with about 220,000 communicants. One of the missions in Japan writes that their last remittance at the end of August had been forwarded through a bank in London and had been stopped there, leaving them with 14 missionaries without support. A cablegram has been received appealing for financial support for the missionaries in China as well as those in South Africa and Tanganyika.

Special Fund Asked

The International Missionary Council has opened a fund at its office in New York through which aid may be given to these war-distressed missions. This fund will be administered by the American members of the council's committee. The National Lutheran Council is also actively engaged in dealing with these problems. At Madras last December the world-wide fellowship of Christians was vividly shown in miniature. The churches in America now have the opportunity of demonstrating the reality of that fellowship in time of war by giving support to the work of all churches, regardless of nationality, that are in need of help because of wartime restrictions.

A. L. WARNSHUIS.

English Church Paper Holds U. S. Should Enter War

The *British Weekly,* internationally known free church paper of London, comments in this fashion on reports that the United States will try to stay out of the European war: "It is because we are confident that this is how our race has faced life as often as it was worthy of itself that we simply refuse to take as the final word of America that her main or sole interest is to keep out of a conflict which cannot but be the threshold of fateful alternatives. . . . That such a conflict as is in progress in Europe should not be perceived in America to have a moral, a spiritual, a universal significance and consequence, is what Plato called the 'lie on the soul.' This, according to him, is a fatal sign."

Methodist Work in Poland Reports Small Damage

Rev. Edmund Chambers, missionary in Poland, has reported to the Board of Missions of the Methodist Church that missionaries of that board in Poland are safe and that damage suffered by Methodist property aggregates about $2,000.

Prepare for First Synod in Netherlands Indies

The first synod of the Protestant Church of the Dutch East Indies since the disestablishment which took place in 1936 is to be held in Batavia, Java, this month. The synod will give major attention to working out the details of decisions reached in 1936 concerning the confession, the liturgy and the order of the church. Now freed from government administration as well as government finance, this church has a membership of 600,000.

Alabama Seals Methodist Union

Conferences of Former Denominations Merged—County Formerly Wet Votes Heavily Dry

(Correspondence from Alabama)

BIRMINGHAM, Nov. 13—On Nov. 1 the North Alabama conference of the former Methodist Episcopal Church, South, held its final session at Woodlawn, Birmingham. Fourth largest of the annual conferences of the south, it had grown since 1870 from a membership of barely 20,000 to 150,000. In the passing of the old order it becomes a greater North Alabama conference. There were no regrets when the 70th annual session came to a close that evening. On the morning of Nov. 2 came the merger of the conferences of the Methodist Episcopal Church, the Methodist Protestant Church and the Methodist Episcopal Church, South.

By far the largest in membership of the three uniting bodies, the Southern conference is the youngest of the group, its history as a separate organization dating from 1870. The oldest, the Methodist Protestant, was organized in 1829; the Methodist Episcopal in 1867. Each of the smaller conferences included in its territory all of Alabama; hence some of the ministers and members affiliate with the Alabama conference of the larger body, some with the North Alabama. Without a jar, and with no happenings that disturbed the good feeling of the united session, the greater conference begins to write a new church history.

* * *

The Baptists Lead All the Rest

What has been said concerning the merger of three Methodist bodies in Alabama is not to be interpreted as declaring this denominational group is the dominant one in the state. Such interpretation is far from the fact, for Southern Baptists in Alabama outnumber Methodists by at least 100,000. The Alabama Baptist state convention is being held this week, Nov. 14-17, in Montgomery. According to advance statistics the 1,000 delegates expected will represent 2,299 churches and 379,000 members. These figures do not take into account the colored members of the denomination, some 100,000 more than the total of colored Methodist members. The announced objectives for 1940 to be submitted to the convention are to launch movements for the liquidation of church debts and for a more intensive program of evangelism.

* * *

New President for Snead Junior College

Nov. 24 is the announced date for the inauguration of Dr. J. W. Broyles as president of Snead Junior College, Boaz, Ala. President Broyles comes to the new field from Hamline University, St. Paul, Minn., where he was chairman of the department

of philosophy and social ethics. Representatives of church related colleges of the southeast and from the state colleges of Alabama will be present, and the charge to President Broyles will be delivered by President Raymond Ross Paty, of Birmingham-Southern College. Snead Junior College was established by the Methodist Episcopal Church, and within recent years it has come to full recognition as a junior college. Under the new order of things in Alabama it becomes an educational institution of the North Alabama conference. It comes into this relationship with a student enrollment of nearly 300, and without a dollar of indebtedness—a new order of things in Methodist circles.

* * *

A Bishop Who Is Fairly Busy

Down this way we are especially interested in the activities of Bishop Arthur J. Moore, who was elected to the episcopal office from the pastorate of the First Methodist Church, Birmingham. In so far as your correspondent has noted, all bishops of all the churches are fairly busy men. But none, I think, has carried a heavier schedule of work than Bishop Moore. He has charge of the work of his denomination in Poland, Belgium, Czechoslovakia, Africa, China, Japan, Korea. For his leisure time he has some large share in the forward movements of his church in the homeland. In the late summer he spent time in Europe; later in Africa, where the month of September was spent. Following a brief stay in the United States, he goes to the Far East, visiting China, Japan and Korea.

* * *

Another Wet County Shifts

The latest test of prohibition sentiment in Alabama was in Washington county, in the southwestern section of the state. In March 1937, when the state-wide referendum was held, the county went into the wet column by a majority of 219. The claims and prophecies of the liquor people were not realized, and it was generally agreed in advance of the recent election the drys had a chance to reverse this vote. But there were none who expected such a complete reversal as the vote revealed—a majority of 793 for repeal of the liquor law. Many believe this to be a prophecy of what will happen when the people of Alabama have the opportunity to vote on state-wide prohibition.

* * *

Alabama's Contribution To Vanderbilt

A native Alabaman who has received high recognition as minister and educator is Dr. J. K. Benton, recently inaugurated as dean of the school of religion of Vanderbilt University. For some time Dr. Benton has been a member of the faculty of Drew University, and was called from his work there as successor to Dr. Umphrey Lee, now president of Southern Methodist University, Dallas. Another valuable contribution by Alabama to Vanderbilt University within recent years was in the election of Dr. O. C. Carmichael as chancellor of the university. He also is a native Alabaman, and was called to his present position from the presidency of Alabama College for Women, Montevallo.

JOHN S. CHADWICK.

Quiet Armistice Day at Capital

Little Heart for Usual Celebration—Charity Racketeers Exposed—Late Senator Taught Bible Class

(Correspondence from Washington)

WASHINGTON, D. C., Nov. 11.—Armistice Day passed quietly without much of the usual vociferous oratory. Somehow citizens had little heart for it. Even pulpit references were scant as compared with other years. The unknown soldier's grave naturally was the scene of memorial services. This beautiful spot in Arlington, overlooking the Potomac, year by year attracts an ever increasing multitude of people who stand reverently and thoughtfully. We wonder what they are thinking.

Congress has gone home for two months' rest before returning for the regular session. The probabilities are that when it comes back it will not be as docile under the administration whip. The overwhelming majority vote given embargo repeal was not due to a desire to yield to the President's will. A sympathetic attitude toward England and France, coupled with the feeling that a repeal of the act would best work toward keeping America out of the war, were the factors that did it. Here, as is the case elsewhere throughout the country, the feeling that we must not be dragged in is very strong. Whether the recent congressional action will work to that end remains to be seen. There is little doubt that when Congress returns the going will not be easy for administration forces.

* * *

Growth in Drinking By Women

A startling increase in drinking among Washington women is revealed by figures recently made public. In 1932, 104 women were arrested for drunkenness. In 1938, the number had grown to 1,465. High society flourishes here as perhaps nowhere else in the country and no social function is complete without its cocktails. What this sort of thing is doing to women, high school girls and boys is not realized as yet by the general public, but the time is not far distant when it will be.

* * *

Federal Payroll At New Peak

More than 125,000 of Washington's citizens draw their monthly stipend from the federal treasury, according to a recent announcement. This huge total is greater by 8,000 than the number of federal workers employed at the peak of the last war. The monthly payroll mounts well above $22,000,000.

* * *

Church Federation Uncovers Charity Racketeers

Charity racketeers have found this city a community of generous souls, eager to contribute to any cause provided the appeal is a moving one. Promoters always operate over the telephone, sending messengers around to collect contributions from gullible subscribers. But the public is

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getting its eyes open to the fact that these telephone appeals are of the "phony" variety, in which the promoter walks off with the lion's share of the receipts. Mr. John L. Mixon of the social welfare department of the Washington federation of churches is doing much to brand these fakers for what they are and the public is greatly indebted to him. The prospects are that the lush green pastures will be found thickly studded with burrs when the next charity racketeer appears on the scene.

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Widener Collection for Mellon Gallery

The costly new building which is to house the Mellon art collection is rapidly nearing completion. It will hold perhaps the finest collection in the country. Recently it has been announced that a goodly share of the $50,000,000 Joseph E. Widener collection will be brought to Washington from Philadelphia to augment Mr. Mellon's art treasures.

* * *

And So Forth

The death of Senator Marvel M. Logan removes a useful man. A Bible class teacher when he came to Washington, he wanted to remain so, even while looking after his legislative duties. And so for several years he has been the teacher of the men's Bible class of Bethany Baptist Church, where he was very highly regarded.

Dr. Gove G. Johnson, pastor of National Memorial Baptist Church, is celebrating the 25th anniversary of his pastorate. In connection with the event Dr. George W. Truett of Dallas, Texas, has been holding a week's mission there.

Dr. Paul A. Wolfe of Brick Presbyterian Church, New York, was the speaker at a recent retreat of Washington ministers. Muriel Lester addresses the same group at the November meeting.

W. S. Abernethy.

Employ Insurance Plan to Pay Off Church Debt

The Lutheran Church of the Redeemer, Brooklyn, N. Y., recently determined to pay off a $50,000 debt. Parishioners were invited to pledge loans of at least $250 each, payable monthly over a three year period. The church insured the lender for a proportionate sum, promising to pay the premiums for 20 years, then cash in the policy and pay the lender the proceeds. This will then exactly equal the original loan. If the lender dies before 1959 his heirs will receive even more. Despite the cost of the premiums the church will profit by the $50,000 of debt wiped out and $40,000 in interest saved over the 20-year period.

Call on Jersey Baptists to Champion Oppressed

Holding their 110th annual convention recently at Atlantic City, New Jersey Baptists adopted resolutions condemning war and calling for peaceful settlement of international disputes. Sympathy was expressed for all persecuted groups and condemnation for all institutions of a discriminatory character, all anti-racial groups, and all unfair tactics by capital and labor. The resolution called on Baptist churches "to be the local champions of any group, no matter how small or misguided, whose constitutional rights are being violated."

Call 'Christian Front' Menace

Church Federation Warns Protestants Against Joining—Dr. Higgenbottom Supports Episcopal Concordat

(Correspondence from New York)

New York, Nov. 20.—A strong warning against attempts by the "Christian Front" to enlist Protestants in its ranks was issued last week ... a unanimous resolution by the "Conference on the State of the Church in Brooklyn" and the board of directors of the Brooklyn church and mission federation with over 50 representatives of denominations and churches present and voting. The resolution, after condemning the "Christian Front" and warning Protestants against joining it, continued: "We declare with utmost emphasis that any acts or utterances which tend to prejudice class against class, or race against race, or to advocate the infringement of our right to pursue religious freedom without let or hindrance are irreligious and unchristian. No organization or group of individuals fostering such evil propaganda, which has resulted in numerous acts of violence in our city, has the moral right to call itself Christian. We therefore cannot avoid the conclusion that any group using the name of Christ for any purpose foreign to his character is either ignorant of Christian fundamentals or else they are guilty of practicing inexcusable hypocrisy. We declare that Christ is the Lord and champion of liberty, equality, justice and charity. The Christian spirit means brotherhood."

It is proposed to print this manifesto in quantities and leave a space on the bottom for the pastor to sign it and then have it placed upon church bulletin boards throughout the greater city. A few Catholic writers have denounced the resolution in the *Brooklyn Eagle* as communistic.

* * *

Gypsy Smith Mission Closes

The final week of the Gypsy Smith mission in New York closed on Sunday evening with a mass meeting at the Cathedral of St. John the Divine by special invitation of Bishop Manning. It was an especially fitting climax to the series of services held in the Bronx, in Manhattan proper and on the upper west side, Manhattan, under the auspices of the evangelistic committee of the Greater New York federation of churches. Gypsy Smith has said of the meetings: "My crowds are as large as ever and I am as alert and young in spirit as I ever was in my life. The war is making people think and when people have the jitters they want something to help them."

Mr. Smith will conduct meetings in various cities in the United States and Canada. He expects to return to England in June.

* * *

Presbyterians Hold Dinner For Moderator

More than 900 representatives of Presbyterian churches in the Greater New York area met in the Hotel St. George, Brooklyn, Monday night to hear an address by Dr. Sam Higgenbottom, moderator. He gave brief and stirring pictures of the Presbyterian Church's outreach at home and abroad. He also spoke in favor of the Presbyterian-Episcopal concordat, saying Presbyterians cannot "overlook the action of our officially appointed commission and the hospitable reception of its report by our General Assembly." Thus he emphatically denied Bishop Manning's statement that the Presbyterian Church is opposed to the proposal. Rev. Paul A. Wolfe, the new pastor of Brick Presbyterian Church, spoke for the local presbyteries and also stressed the favor with which the churches look upon the concordat.

* * *

Long Island Diocese Holds Peace Conference

The diocese of Long Island of the Protestant Episcopal Church held a peace conference at Grace Church, Jamaica, on Sunday, November 19. More than 200 persons attended the lectures and discussion groups in the afternoon. Lectures were given by Arthur Bingham, editor of *Common Sense* magazine, and Rev. Roswell Barnes of the Federal Council of Churches. Reports from the discussion groups were given at supper. In the evening there was a service with Bishop Theodore Ludlow of the diocese of Newark as preacher, followed by a peace pageant, "The Cup of Fellowship." Speakers and discussion groups were unanimous in feeling that the United States had no part in the present European war. It was also agreed that a world federation of nations is the only means by which peace can be secured, and that we must be prepared to sacrifice some of our economic and political power to create such a federation.

* * *

And So Forth

At Lynbrook, Long Island, Bishop James H. Straughn, former president of the Methodist Protestant Church, spoke at a service commemorating the merger of the Methodist bodies. In this village there is one of the Methodist Protestant churches which "bolted" the convention and refused to enter the union. The meeting was held in the former Methodist Episcopal Church and despite the revolt the new Methodist body is arranging to take over the former Methodist Protestant edifice.

An alcoholic treatment service has been instituted by the Greater New York federation of churches. Rev. Rudolph Schnorrenberg has been added to the staff and a committee made up of Rev. J. Sutherland Bonnell, Rev. Otis Rice and Rev. Charles Trexler are supervising the service. Ministers throughout the city are requested to send alcoholic patients for consultation and treatment. A flexible financial charge is made.

Floods of Polish refugees crowding over the Rumanian border and the pressure of war economy in Great Britain were two of the situations arousing gravest concern in the news of Y.W.C.A. work in war areas reported by Mrs. Maurice T. Moore at the fall meeting of the foreign division of the national board of the Y.W.C.A. on November 14. While more extensive assistance is being considered, the foreign division is sending immediately the sum of $2,000 to be used by the overseas committee of the British Y.W.C.A. and by the associations in Belgium and Rumania.

J. Henry Carpenter.

Scotland Shows Few War Signs

But Blackouts Hinder Churches' Work—Air Raids Bring Foreboding—Huts Set Up to Care for Soldiers

(Correspondence from Scotland)

EDINBURGH, Oct. 24.—The first impression of a visitor in Edinburgh from abroad would be that the war had left the life of the city untouched. The only signs of anything abnormal would be the rather unsightly, sand-bagged air raid shelters in the public parks, and the gas-mask containers—of all varieties from plain cardboard boxes to dainty creations in leather or colored canvas—which young and old carry slung over their shoulders, making them look for all the world like hikers setting out for the day with their food in a satchel. For the rest, tram cars and buses run, people come and go about their business as usual, and the war seems only newspaper talk.

When night falls, however, it is a different matter. A "blackout" is an eerie business. In the country darkness is a natural and a kindly thing; in the city it is oppressive and hostile. The trains and buses with their faint blue lights loom up like gigantic ghosts. Crossing the street is a perilous adventure. Theaters and picture houses carry on, but the darkened entrances through which one slips inside have little air of entertainment about them.

There is another aspect, however, of these war conditions which is more cheerful. Everyone has been commenting on the reappearance of the stars, which have so long been practically hidden from us by the city lights. It is as if they had suddenly swung back into our lives, while the moon has become a treasured friend who robs the blackout of all its terrors. But perhaps the most noticeable change is the renewal of family life. With fewer attractions out of doors and streets gloomy and deserted, people tend to remain at home enjoying a book by the fireside, a parlor game or a chat with the neighbors. It is a turn back to the domestic habits of a generation ago; and some of us prefer it.

* * *

How the Church Is Affected

So many of the church's activities are carried on in the evening that it is affected perhaps more than any other organization by the necessary darkness. Many churches have gone back to the practice, common in Scotland a generation ago, of holding the second service in the afternoon. It is not so far proving very satisfactory as regards attendance. Most week-night meetings have had to be abandoned, though where it has been found possible adequately to screen the windows of church halls night meetings are beginning to be resumed.

On the other hand, the church has been called to undertake a variety of work connected with the war. Already in various naval, military and airforce centers in Scotland more than 30 "Church of Scotland Huts" have been set up. These minister to the social and spiritual needs of the thousands of men called to the forces. They are organized and run by the social work committee and youth committee of the church working in collaboration. In addition to light refreshments they provide a quiet place where men can read or write their letters, and help to keep them in touch with the church and the kindlier side of life.

* * *

Air Raids Bring Forebodings

So far we have had no experience of air raids on a serious scale, but in Edinburgh there has been a sufficient hint of what modern warfare may mean to make us glad that many of the children are in safer districts. A week ago 12 German planes made a bombing attack on the Forth Bridge and on the shipping near it. The city resounded with the noise of anti-aircraft gun fire and of bombs bursting a few miles off. Four enemy planes were brought down and no damage was done except for a few casualties on board one of our warships. But there was a sufficient sprinkling of shell fragments and spent bullets over the city to teach people the advisability of taking shelter when the sirens sound the air raid warning.

There have been several such warnings since, and it has been interesting to see how the people take them. There has been no trace of panic but rather a kind of jovial cheerfulness as people make their way to the shelters in the public parks or in the basements of certain buildings. Indeed, against the grim background of war, there are not a few touches of humor. The working of the alarm signals has not always been perfect. The other day after the long steady blast had sounded which, in contrast to the intermittent warning note, notifies the "all clear," a well known doctor of divinity was making his way home for lunch when an air raid warden urged him to take shelter. "But that was the all-clear signal," he protested. "No, it wasn't," was the reply. "That siren's working vice versa today." And so it was.

* * *

Church Propaganda To be Restricted

The church is going to have a hard task to support its various activities at home and abroad. For one thing, the claims of charities connected with the war—the supply of comforts to the troops, the upkeep of the church's huts, and so on—are naturally diverting much of the general liberality. For another, it is unfortunately true that the wider schemes of the church depend for their maintenance upon constant propaganda, and such propaganda will be difficult to carry on on that scale.

In normal times foreign missionaries on furlough and deputies from the social work, home mission and Jewish committees are constantly visiting the congregations to keep the interest in their work alive and keen. The visits of such deputies will certainly be restricted. While food rationing has not so far been imposed, and a threatened restriction in the consumption of coal, gas and electricity has not proved necessary, there is a strict rationing of petrol with the result that hundreds of thousands of automobiles have been laid up "for the duration"; and railway services have also been considerably curtailed. This along with the closing down of most evening meetings and services owing to the blackout will greatly

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reduce the opportunities for this form of propaganda.

To meet the difficulty new methods are being devised. Missionaries on furlough, for example, are being asked each to reside in a particular center and work for months on end in the district close round it, seeking every opportunity, private and public, of making their work and its claims known. In the cities the women of the churches have a scheme under which small afternoon gatherings of 20 or 30 people will be held from time to time in private houses to hear speakers and hold discussions on various branches of the work. In such ways the church is seeking to adapt itself to present circumstances, and it may be that these more intimate contacts will not be without their special advantages.

GEORGE CARSTAIRS.

Episcopal Synod Organizes 'Church Action'

Somewhat paralleling the Catholic Action movement in the Roman Catholic Church, the midwest province of the Episcopal Church has authorized the formation of a Church Action movement "to learn, to pray and to work for the Christian solution to social problems of the parish in the community." Members are to be formed in groups of 12; when a larger number is attracted the groups will be subdivided.

Baptists Ask Registration for Conscientious Objectors

The New York State Baptist Missionary Convention, holding its 132nd annual session at Albany recently, adopted resolutions favoring the enrolling of lists of conscientious objectors to war in every Baptist congregation, and requesting Congress to accord Baptist c. o.'s the same status as Quakers.

Pope's Encyclical Placed in 'Congressional Record'

On motion of Congressman W. I. Sirovich of New York city the entire text of the pope's recent encyclical was read into the *Congressional Record.*

Assign 'Atheism Commissars' to Russian Army

The news service of the National Catholic Welfare Conference reports that a law which went into effect in Russia on Oct. 15 assigns 38,000 commissars to the red army for the propagation of atheism. Each battalion will have a commissar in charge of "atheistic training."

Archbishop Calls European War Unjust and Unchristian

Archbishop Francis Beckman of Dubuque in a recent broadcast branded the war in Europe as "most unjust and unchristian," and declared that "under no circumstances may we lend comfort to either party in the conflict."

Wisconsin Churches to Hold Peace Conference

Churches of Wisconsin, meeting in a state council at Fond du Lac, decided to call a state peace congress to meet in Milwaukee early next year. The council also recommended enactment of anti-gambling and anti-liquor legislation, and a state sterilization law.

Churches Hold United Meetings

Denominations in Connecticut and Massachusetts Bring Annual Conventions Together—Dr. Eliot Honored

(Correspondence from New England)

BOSTON, Nov. 15.—Last month the Connecticut council of churches held, at Hartford, its second United Christian Convocation, with 11 denominations holding simultaneous business meetings, and combining in inspirational sessions and the communion. The theme was "The Church of Christ Confronts the Modern World." It is now expected to be the established practice once in three years. At the same time, Oct. 11-13, the Maine council met at Bangor, with a ringing ecumenical note struck by Dr. Edward W. Cross of Springfield, Mass., "Christians Hold the World Together!" Since Madras, the revival of this affirmation of the early church seems to echo from every side. It was urged that Maine imitate Connecticut in combining the denominational gatherings.

* * *

Dr. Buttrick Urges Sanity on Massachusetts Council

On Nov. 12-14, the Massachusetts council at Lowell, in the First Congregational and St. Anne's Episcopal churches, held the largest annual meeting in years. On Sunday, the combined choirs of Lowell presented the "Messiah," under the direction of Dr. H. Augustine Smith, in the municipal auditorium. Six departments—religious education, town and country, women's church societies, social relations, evangelism and comity—held "parallel conferences." At the fellowship dinner, Bishop G. Bromley Oxnam spoke, "Challenging Pagan Axioms," such as "War is inevitable" and "Right must bow to economic necessity." In the general sessions Mayor Edwin O. Childs of Newton presented "Today's Challenge to Us as Citizens"; Rev. Thomas S. Roy, president of the council, called for zeal "Matched with His Hour"; and Bishop W. Appleton Lawrence of Western Massachusetts gave the closing message: "The Church Has the Answer." Dr. George A. Buttrick, president of the Federal Council, spoke twice. Answering the question, "What shall an American Christian do now?" he said: "Keep sane. Don't deprive yourself of little joys. Don't talk about the war after 9 p.m. The best refuge is prayer. Be penitent; all nations are guilty. Nobody is infallible. Keep hope, understanding, good will. Make our democracy a demonstration. Force cannot destroy tyranny nor defend liberty. For victory leaves areas of poverty; poverty curdles into hate; hate seeks revenge. Keep God; nay, let God keep us!"

Rev. Thomas S. Roy was reelected president. The churches were urged to support state-wide repeal of pari-mutuel betting. Massachusetts also plans to imitate Connecticut in combining with the denominational meetings, and to change its annual meeting to May.

* * *

Quakers and Congregationalists Stress Sense of Mission

By a common impulse the denominations

seem to be seeking a new grasp on their distinctive messages. Over the week end, New England Friends met in Cambridge "to examine together the basis and implications of their long-standing peace testimony: Quakerism in the face of modern dictatorships; government policies we can support; problems connected with conscientious objection to war."

The new work of Dr. Douglas Horton, "general minister" of the Council of Congregational and Christian Churches, is illustrated by the preaching mission in connection with the 275th anniversary of the First Church in Newton, on the subject, "Failing Civilization and the Eternal Gospel." It covered two Sundays, Nov. 5, 12, and the week between. On Wednesdays, the associations of Greater Boston held a joint session to hear his message: "The Most Important Experience of the Week," i.e., the hour of common worship. Dr. Ralph M. Timberlake, president of the Massachusetts conference, writes: "During the last two weeks, under the auspices of the commission on evangelism, Drs. Frederick L. Fagley, Gaius Glenn Atkins and Arthur Bradford have helped me in a series of ministers' institutes on evangelism in eight cities of the state. These have been well attended and outstanding meetings. Outstanding was the definite opinion that, in Congregationalism, the church *is* something more than a social club, that we have 'good news' to give to those within and without who have a sense of 'lostness.'"

* * *

Dr. Eliot's Optimism Marks 50th Anniversary

Arlington Street Church devoted its services morning and evening last Sunday to the 50th anniversary of the ordination of Dr. Samuel A. Eliot, who closed his ministry as the predecessor of its present pastor, Rev. Dana McL. Greeley, and began it when ordained pastor of the Unitarian Church, Denver, Colo. William E. Hutton, a parishioner in 1889, brought the greetings of that church, of which he is still an outstanding leader. After a pastorate in Brooklyn, N. Y., Dr. Eliot served as executive president of the American Unitarian Association for 26 years. Dr. Frederick May Eliot, now its president, characterized him as a "statesman of the church" whose 50 years of ministry "have been spent in tying power with truth." In the morning Dr. Eliot preached. "Here are some of the convictions which have stood the test of criticism and the vicissitudes of life. I believe in the divine possibilities of this brave old human nature of ours; in the prophetic vitality of the democratic impulses and ideals. I must believe in the feasibility of industrial cooperation, racial comradeship and international federation. . . . At the end, I must believe there is a purpose and a will beyond the phenomena of this mysterious thing we call life, slowly working out a pattern of beauty and beneficence. We can be fellow workers with God."

* * *

Danbury Demonstrates Fellowship

Forty-nine years ago Rev. E. Z. Ellis came to the pastorate of the Advent Christian Church of Danbury, Conn., "a handful of worshipers in a tiny country chapel." A strong city church has just celebrated his retirement. Its own resolutions describe an

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ideal pastorate: "He was divinely helped to heal the sick, comfort the sorrowing, relieve the distressed, advise the perplexed and bring hundreds of souls to repentance." A tribute from the Danbury ministerial association, with a purse, was presented by Rev. Harry Adams Hersey, of the Universalist Church. "A pastorate of half a century is notable even in a state where exceptionally long pastorates are numerous. You have been the only settled minister the church has ever had. You have served your local church, denomination and the church at large, through effective preaching and prolific and constructive writing. You have served the city in one of its most vital departments. This edifice, built under your pastorate, has stood among the other churches, silent witnesses to man's conviction that he is more than mortal; that God is the supreme reality, and that Jesus Christ still is, as he has stood through all these Christian centuries, the way, the truth and the life." Just before closing, voices from the congregation called for the singing by the ministers of "Faith of Our Fathers"—written by the Roman Catholic, Faber.

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Friends Will Administer Relief in Poland

The American Friends Service Committee celebrated this Armistice Day by sending two representatives via Berlin to Warsaw to open up Quaker relief work in Poland: J. Edgar Rhodes of Wilmington, Del., who in the post-war period had been in Germany for the feeding of the children by the Quakers, and Arthur Gamble of Lexington, Ky., who served for four years in a Quaker reconstruction unit. They will have charge of the Quaker relief work, where already 50,000 non-Jewish Poles have been fed by the Germans on limited rations. Funds for this relief are now being raised in America by the Polish Commission, of which President MacCracken of Vassar is chairman. Homer Morris of Wallingford and Howard Elkinton of Germantown have been in Germany and Poland to arrange for this administrative service of the Quakers. Homer Morris is now in Amsterdam. Howard Elkinton met with a motor accident, broke his pelvis and collarbone, and is spending six weeks in a Berlin hospital.

Offer Theater for Negro Thespians

Rendered Homeless by Fire, Colored Players Aided by White Group—Form Women's Church Body

(Correspondence from Cleveland)

Cleveland, Nov. 15.—A remarkable demonstration of healthy race relations has followed the partial destruction by fire of the Karamu theater, workshop of the Gilpin Players, Cleveland's famous Negro theatrical organization. Almost immediately the trustees of the Play House, likewise a widely known civic theater project, offered the use of its Brooks theater for Gilpin productions for the season. The offer meant the canceling of plays already in rehearsal and the releasing of contracts of actors who had been engaged. Frederic McConnell, director of the Play House, has been generously commended for this emergency gesture. The Gilpin Players were organized in 1920 by Mrs. Rowena Woodruff Jelliffe. Scholarships provided through their efforts have trained numerous Negro actors and playwrights. Plans are being made to restore the Karamu theater and the settlement of which it is a part.

The city has been honored this week with visits from two distinguished Negroes: Dean Benjamin E. Mays of Howard University, who spoke at a post-Amsterdam report meeting sponsored by the Interracial Youth Fellowship, and Dr. Carter G. Woodson of Washington, historian and author, who addressed the St. James forum and an interracial dinner under auspices of the church federation.

* * *

Mayor Reelected but Relief Payments Imperiled

Continuation of the fine municipal administration of Mayor Harold H. Burton was assured for two years in elections last week. Mayor Burton won easily over school board member John E. O'Donnell, who was supported by a conglomeration of political malcontents, including officers of the Cleveland federation of labor and the C. I. O. council. Mrs. Mary B. Martin, a former member of the board of education, showed surprising strength in cracking a political bloc of three seeking reelection to that body. The race was exceedingly bitter, with appeals to religious, racial and group prejudices. Mrs. Martin is a colored woman of unusual culture and charm.

Tax levies for relief purposes and public improvements were defeated. The 20th ward local option election resulted in a wet victory by about 700 votes, although four precincts, including one containing five notorious cafés, returned dry majorities. The Bigelow old age pension amendment was overwhelmingly defeated. The city is faced with a dire relief situation because of the loss of expected revenue from the welfare levy.

* * *

Evangelical and Reformed Women Merge

More than 1,000 delegates from all parts of the world completed the merger of the Reformed Women's Missionary Society and the Evangelical Women's Union here on

STATE OF WAR PERMANENT UNLESS

by LOUIS WALLIS

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LONDON, ENGLAND, Rotary Club heard the substance of this little book in an address by the author just as war conditions were taking form. The Club then circulated the address among all Rotary organizations in Great Britain. New and startling material is here given. The state of war is revealed as based upon a standard pattern of economic injustice growing out of military conquest which, during the Middle Ages, enthroned an upper class of ground landlords over a mass of exploited peasants and artisans. Shows how Russia is using mistaken method in Poland with reference to the land question. Professor Edward Ross, of the University of Wisconsin, writes to the author, "Of course you are entirely right. It would be impossible to present your case with more point and logic than you do here."

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Nov. 2 in Zion Church, where their parent denominations were united in June 1934. The new organization is the Women's Guild of the Evangelical and Reformed Church. It will combine the inclusive objectives and activities for women in the new church. Mrs. Hildegarde A. Leich of Shelby, Ohio, was elected president, and Mrs. Hugo Schuessler of Evansville, Ind., vice-president.

* * *

Dr. Bradley Dies on Eve Of Celebration

Monday hundreds of persons from all walks of life filed past the bier of Dr. Dan F. Bradley who, in 32 years of ministry at Pilgrim Congregational Church, had been their friend. Dr. Bradley was to have been honored at 80th anniversary services Sunday, but succumbed to a sudden heart attack Saturday night. He was 82. He had been pastor emeritus since retirement two years ago. One of the city's outstanding liberal churchmen, he had been active in organization of the Cleveland ministerial association and the Cleveland church federation and had been for many years a trustee of Oberlin College. The anniversary services were conducted as a tribute to his leadership.

* * *

Reformation Day Programs Attract Thousands

The annual address by Dr. Walter A. Maier of St. Louis, Lutheran radio spokesman, attracted 11,000 Missouri Synod Lutherans to Public Hall for Reformation Day rites and a "Lutheran Hour" rally on Oct. 29. On the same evening Dr. Paul M. Schroeder of Rochester, N. Y., spoke to 1,500 persons from the city's Evangelical and Reformed churches in West Side Church, marking the Reformation anniversary.

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Armistice Sermons Sound Solemn Note

From hundreds of Cleveland pulpits the challenge of Christian responsibility in a world at war was sounded Sunday. The world friendship committee of the Cleveland church federation through its chairman, Rev. Theodore C. Mayer, asked all clergymen to unite in a common effort of sermon and prayer for peace and neutrality. Sermon topics announced in the press indicated a well-nigh universal response.

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And So Forth

The Cleveland community fund will seek to raise $3,350,000 in its 21st annual campaign, Nov. 20-30.

Dr. Everett J. Clinchy of New York, national director, addressed the first open meeting of the newly organized Cleveland Round Table of Christians and Jews last Wednesday.

Rev. Clarence D. Marston, pastor of North Hill Methodist Church, Akron, has been appointed superintendent of the Methodist Children's Home at Berea.

Rev. Everett W. McNair of White Plains, N. Y., has accepted a call to the pulpit of Lakewood Congregational Church.

Rev. Isaac G. Ens of Kansas City has assumed the pastorate of the Swedenborgian Church of the Holy City, East Cleveland.

Three Cleveland churches observed anniversaries last week: Archwood Avenue Congregational, oldest of its denomination in this district, its 120th; Ridge Road Methodist (formerly Lincoln Park), its 70th, and Hough Avenue Evangelical and Reformed its 50th.

O. M. WALTON.

Dr. Paul Returns From Orient

Numerous Indiana church and civic groups have been hearing Dr. Alexander Paul, recently returned from a six months' sojourn in China and Japan. For 25 years Dr. Paul was a missionary in China, first with Hudson Taylor and the China Inland Mission and then with the Disciples with whom he has more recently served as Oriental secretary in charge of work in China, Japan and the Philippines.

Pennsylvania Pastor Becomes Federation Secretary

Dr. Howard J. Baumgartel, pastor of the First Presbyterian Church of Ebensburg, Pa., has been elected executive secretary of the church federation of Indianapolis and will assume office on Dec. 1. Dr. Baumgartel succeeds Dr. Ernest N. Evans who died following a stroke of apoplexy suffered while preaching in a local church last April. The new secretary is a graduate of Muskingum College and Western Theological Seminary. He has also done graduate work in the University of Pittsburgh. He has served in his present pastorate 13 years.

Attention, College and University Church Workers!

The Triennial Conference of Church Workers in Universities will be held at the Chicago Theological Seminary, December 28-31, 1939.

Theme—Spiritual Resources and Procedures for University Workers in a Time of World Conflict.

Some Speakers—*Gregory Vlastos*
Rollo May
Charles T. Holman
Gowld Wickey

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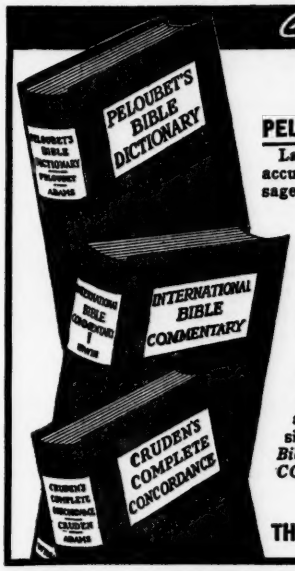

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Church Council Marks 25 Years

Noted Speakers Stress Union at Anniversary Fete—City Council Opens Up New Fields for 'Bingo'

(Correspondence from Cincinnati)

CINCINNATI, Nov. 18.—The Cincinnati council of churches celebrated its 25th anniversary this week and honored Henry Pearce Atkins for his 20 years of service. After the dinner at the university "Y" there were brief speeches by Charles P. Taft, representing the World Council of Churches, City Manager C. O. Sherrill, C. M. Bookman, head of the community chest, and Council President Jesse Halsey. After two years of outstanding service as the president of the council, Dr. Halsey is retiring to be succeeded by Robert Lambert, rector of Calvary Episcopal Church.

Charles Clayton Morrison delivered the address of the evening, "A United Church in a Divided World." After lauding Dr. Atkins' leadership, he went on to say that religion is a much more superficial relationship today than it was 20 years ago when Dr. Atkins gave himself to the vision of a united church. "The church is confronting a sensation-saturated mentality. Our generation is so occupied with sensation that it has no time to think. Christianity has to contend with a new gospel of race and state, far beyond anything that the Caesars affirmed, which cannot be met by a divided church but only by a church that is in possession of a totalitarian gospel which is the annihilator of every lesser claimant to totalitarian authority."

* * *

City Elections Support Good Government

The councilmanic election in Cincinnati was far from disappointing to friends of good government, although not perhaps all that they could have wished. The Charterites won four seats on the council, the Republicans four and the ninth went to Herbert S. Bigelow, minister and independent politician. While his pension proposals were defeated in the state by a vote of three to one, he nevertheless has a considerable following in this city and many who do not approve his ideas are not averse to him as a stimulating and provocative influence in council. A disappointment of the election was the failure of two worthy bond issues for highways and parks, each of which secured the approval of well over a majority of the voters but fell short of the 65 per cent margin prescribed by state law. This aid to minority rule, which allows a third of the voters to veto matters that may be vital to the public interest, should certainly be reconsidered. For instance, the vote on park bonds was 71,000 for to 58,000 against, a substantial majority of 13,000, yet the city's inadequate park facilities are to be continued.

Incidentally, the chancellor of the archdiocese wrote a pre-election letter which was read to all Catholics and which said in part: "Church authorities are friends of the public school, but public schools are not conducted primarily for the interests of the children. They are to a great extent conducted for the teachers, instructors and those who have a financial interest in our school system." Despite this Catholic opposition, it is gratifying to note that the school levy passed.

* * *

New Victory For 'Bingo'

Continuing its custom of disregarding the state law on gambling, the city council has authorized the opening of bingo to labor, civic and patriotic organizations and their auxiliaries in addition to churches, charitable institutions and fraternal organizations. In other words, Cincinnati is a wide open bingo town—not a very enviable reputation. Some 2,300,000 people have played bingo this year. While the Reds' baseball season was on at Crosley Field, bingo drew over 100,000 more patrons than did the National League champions. Yes, it is a big business with high receipts, and it is comforting to note that the church has a monopoly on the box office: only 12 per cent of the bingo games are sponsored by non-religious organizations!

* * *

Voices Against War, Totalitarianism

Gerhart Seger, former member of the Reichstag and fugitive from a concentration camp, addressing the A.F. of L. convention here, pictured labor as the chief victim of nazi persecution and declared that "the German labor front is nothing more than a nation-wide compulsory company union. German laborers cannot change their jobs or their residences without state approval." E. T. Weir, chairman of National Steel, said: "I am absolutely opposed to war and war profiteering and I am sure that most business men are. I have yet to meet a manufacturer, large or small, who wants war." Hendrik Willem Van Loon, speaking at the Jewish Welfare campaign dinner, declared that "we should worry less about the war that is being fought and more about the peace that is to follow. It seems certain that with a little intelligence we can keep out of war. These next few years are the most important in our history." Theodore Maynard, noted Catholic author, speaking at the recent National Catechetical Conference here, said: "The Catholic Church is opposed to anti-Semitism. It is unfortunate that the activities of Father Coughlin should have contributed to this menace. He is not authorized to speak for the Catholic Church and does not represent the doctrine or sentiments of the church."

* * *

Sidelights on A City's Life

Near riot in front of the Shubert theater when a Negro tried to buy a ticket, a privilege allowed him by state law. After cries of "Lynch him!" were heard he was arrested on a charge of disorderly conduct.

Without troubling to write an opinion the United States circuit court of appeals meeting here recently denied the petition of Mrs. Rathmere of Battle Creek, Mich., for citizenship. As a pacifist and conscientious objector she declined to avow her willingness to take up arms or otherwise aid in the prosecuting of a war. Thus she is unable to regain the citizenship she lost as a native-born American when she married a German 17 years ago. She is an American but not a citizen, a woman without a country simply because she will not agree to kill people.

* * *

And So Forth

Cincinnati is fortunate in obtaining the services of another distinguished refugee, Dr. Franz Landsberger, formerly of Breslau and recently rescued by friends from the terrors of a concentration camp. He has joined the faculty of Hebrew Union College as professor of Jewish art.

Allen Knight Chalmers of Broadway Tabernacle, New York city, addressing the Peace League and the F.O.R., said that 52 per cent of his church members have taken an unconditional pacifist pledge.

John S. Brinkman of Hamilton has been reelected president of the Ohio Baptist convention.

James G. McDonald, John Haynes Holmes, Phillip LaFollette, Raymond Clapper and other headliners will speak this season at the Wise Center Forum.

Carl Olson, minister of the First Universalist Church here, has gone to the Church of the Redeemer in Minneapolis. Ralph Boyd comes from Alabama to succeed Mr. Olson.

St. John's Unitarian Church, Julius Krolfifer, minister, has just observed its 125th anniversary. Mr. Krolfifer was recently elected president of the Cincinnati Peace League, Alfred D. Moore retiring after seven years of distinguished service.

In the death of Dr. Frank H. Nelson, Cincinnati has lost one of her first citizens. Fearless, dynamic, kindly and utterly genuine, Dr. Nelson was an example of Chris-

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tian manhood at its best. Bishop Hobson remarked after his death that "the only reason that he was not bishop of this diocese for the past ten years is that he resolutely declined to have his name presented."

WILLIAM H. HUDNUT, JR.

Durban Sunday School Convention Off

The world's Sunday school convention which was to have been held in Durban, South Africa, next year has been called off. Reason: the war.

More Spent for Liquor than For Relief or Schools

According to the National Reform Association, the city of Philadelphia in 1938 spent $82,021,932 for intoxicating liquors, an average for every man, woman and child there of $42. For public relief, however (Federal WPA, state department of assistance and city department of public welfare), only $54,648,848 were spent; for public schools, $28,233,184. Since 1934 the sale of hard liquors in the city has nearly doubled, increasing from $20,000,000 to $35,000,000. Throughout the commonwealth in 1938 the people of Pennsylvania spent $151,980,236 for public schools, a per capita of $15.78; for public relief, $299,181,067, a per capita of $31.06; but for intoxicating liquors, $300,525,384, a per capita of $31.20. Efforts are being made to secure sufficient funds to publicize similar data concerning adjacent counties of Bucks, Delaware and Montgomery.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Allegheny Uprising

(Trevor, Wayne) (RKO) Pre-revolutionary Pennsylvania settlers, organized by colonial Robin Hood against British troops to prevent smuggling goods to Indians. His Maid Marian is tempestuous, willful, engaging tomboy pursuing hero throughout struggle. Well done. Historical atmosphere good.

For A and Y: Interesting. For C: Exciting.

At the Circus

(Marx Brothers, Kenny Baker) (MGM) Maudlin nonsense-mixture of crazy horseplay, idiot antics, and typically Marx patter, laid on circus train and at Newport estate. Unworried by logic or good taste. Desperate effort to be funnier than ever. It often tries too hard.

For A: Hardly. For Y and C: Probably funny.

The Challenge

(Luis Trenker, Robert Douglas) (Foreign) Outstanding production. Historic competition between British and Italian group to gain peak of Matterhorn. Simple, well-constructed plot centers around friendship of British explorer and Italian guide. Superb photography, charming local color, major and minor roles expertly handled.

For A and Y: Excellent of kind. For C: No.

Conflict

(Mlles. Luchaire and Ducaux) (Fren.-Eng. titles) Young unwed mother gives child to married childless sister. Maternal instincts complicate situation when child's father blackmails mother. Conflict between sisters over child expertly acted. Many dramatic, delicate situations deftly handled.

For A: Good of kind. For Y: No. For C: No.

Little Accident

(Florence Rice, Baby Sandy) (Univ) Elementary laughable farce about foundling that wins all hearts and is center of schemes, tricks, deceptions, acrobatics, near accidents. Crude horseplay by the adult cast of semi-brains. Utterly adorable baby Sandy deserves intelligent settings for her art.

For A: Fair. For Y: Amusing. For C: Doubtful.

Mademoiselle Ma Mere

(Darrieux) (Fren.-Eng. titles) Ridiculous, amusing situations involving tempestuous, extravagant, squealing heroine and bumptious, elderly husband (in name only) and husband's calm, resolute son. Numerous risque situations rather lightly handled. Antics of daffy heroine a bit overdone, and too much dialogue.

For A: Fair of kind. For Y: No. For C: No.

Hero for a Day

(Anita Louise, Dick Foran) (Univ) Supposedly successful old grad, actually a night watchman, backed by sports-loving business man, gets involved with publicity agents of big football game and tells off cocky college boy headed in same direction he went. Grapewin's role only feature.

For A: Feeble. For Y: No. For C: No.

Rulers of the Sea

(Fairbanks, Jr., Fyffe, Lockwood) (Para) Interesting, absorbing realism of fine historical flavor. Will Fyffe excellent as lovable, indomitable little old Scotch inventor who perfects steamship and after much heartache first steams Atlantic. Fairbanks good as his assistant and Lockwood as his pretty, outspoken daughter.

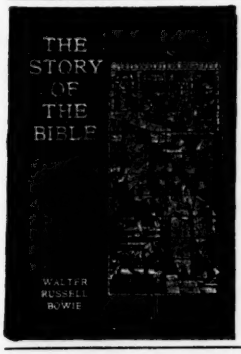
For A: Excellent. For Y: Excellent. For C: If it interests.

Best Recent Family Films:

Star Maker	What a Life!
Wizard of Oz	Babes in Arms
The Under Pup	They Shall Have Music

Best Recent Films for Adults:

Nurse Edith Cavell	Two Bright Boys
Full Confession	Mr. Smith Goes to Washington
The Real Glory	Forty Girls and a Baby



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